The Churchman

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXI, NO. 44.—WHOLE NUMBER 1084.

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Daily Public Worship.

☞ PUBLIC WORSHIP is celebrated every week-day, in this city, and Brooklyn, as follows:
In TRINITY CHURCH, ... A 9 A. M. and 3 P.M
" ST. LUKE'S CHURCH, 8 " " 5 "
" CHURCH OF THE ANNUNCIATION, 9 "
" CHURCH OF THE HOLY COMMUNION 8½ " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
" EMMANUEL CHURCH, . . . 8 A. M. and on Fridays and Holy Days, . . . 6 P. M.
CHURCH OF THE TRANSFIGURATION, 8½ " " 5 "
And, on Saints' Days, a Lecture after Evening Prayer.
' GRACE CHURCH BROOKLYN HEIGHTS, 9 " 6 "
On Fridays, Evening Prayer with Lecture at 8 "
St. Luke's Church, Brooklyn, 8½ A. M.

Calendar for December.

28. First Sunday after Christmas. Holy Innocents.

JANUARY, 1852.

1. CIRCUMCISION.
4. Second Sunday after Christmas.
6. EPIPHANY.
11. First Sunday after Epiphany.
18. Second Sunday after Epiphany.
25. Third Sunday after Epiphany and Conversion of St Paul.

Poetry.

For the Churchman.

Christmas.

Round Sinai's craggy summit clouds are roll'd,
And lurid lightnings 'mid the darkness glare;
But the blue vault o'erhangs the shepherds' fold,
And nought beside save the still stars appear.

Hark! hear ye not, in wond'rous depths above,
Sweet, floating utt'rances from the world of light,
As if the stars a jubilee of love,
Sang to the audience of the eastern night.

Heav'n hath come down to earth,—and they who stand
Before the emerald archway of the throne,
Tread, in their awful loveliness, the land
Where reigns earth's King, I AM's incarnate Son.

Thus did they walk in Eden, in the hours
When guiltless Eve was pure and fair as they,
Watching at midnight o'er the bridal bowers,
Where tranced in matron innocence she lay.

Blest Babe, how peaceful is Thy natal hour,
Clasp'd in thy Virgin mother's pure embrace—
The kneeling shepherds witness to Thy pow'r
Adoring angels gaze upon Thy face.

Perchance e'en now, Thou Shepherd of the sheep,
Thy tiny fingers grasp the pastoral rod,
Type of the gentle sway 'tis Thine to keep,
O'er the pure souls that own Thee for their God.

But wherefore these do grievous wolves devour,
The flock Thou cam'st to feed and died'st to save,
Stir up Thy strength and come in all thy pow'r,
Thou only Thou can'st rescue from the grave.

J. H. H.

Selected Matter

From the True Catholic.

Puseyism.

[As the extracts given below are chiefly from the pen of Dr. Pusey himself, they will probably contain a true picture of the thing signified by the word at the head of this article. This terrible word has never been defined, but has been very much used by those who never desired that it should be understood; because in its undefined position it furnished an ample store of fallacies, being now applied to every thing which was evil, and again to whatever it might be desired to bring into discredit. We have never thought it rightly applied, either to the first class of doctrines, which Dr. Pusey did not hold, nor to the second, which were the doctrines of the Church before he was born, and which we ourselves actually held before he did. Still, we think, as the word has been invented, it is better that it should have some definite meaning; and we suppose the best that can be given to it is that of the actual opinions of Dr. Pusey, of which we have here given a sample. Still as they are not the invention of Dr. Pusey, the name is scarcely appropriate, and we must protest against being called "Puseyites" for holding them.—E. T. C.]

[From "The Guardian."]

We recently mentioned a sermon of Dr. Pusey's, preached before the University of Oxford, laying down the Scriptures as the "rule of faith as maintained by the Fathers, and the Church of England." It is now published in a popular form, for the reason stated in the advertisement, that—"After it had been preached before the University, a time of trouble came at St. Saviour's, Leeds, in which the writer hoped that it might be a comfort to some to preach the substance of it, in a somewhat more popular form. Amid the sorrows there, it was (it may just be said) an exceeding comfort to see the power which the Church of England really had over the hearts of her people, 'a power of God unto salvation,' through the grace of God the Holy Ghost." The greater portion of the sermon is devoted to proving that the Scriptures have always been the rule of faith in the Catholic Church, and so invariably maintained by Councils and ancient Fathers of the Church. The Reverend Doctor then concludes:—

"Now, to speak very briefly on points as to which our writers protest; it is very clear that throughout the East the cup has never been denied, nor was it denied in the West for twelve or thirteen hundred years; nor were indulgences, such as they are now, known for about twelve hundred.

"On the doctrine of the intermediate state, Roman Catholic writers of some reputation say—'No wonder that Ambrose thus wrote of the state of souls; but it might seem almost incredible how, for nearly fourteen hundred years, from the very time of the Apostles to the Pontificate of Gregory IX. and the Council of Florence, the Holy Fathers were uncertain and inconsistent. For not only do they differ one from the other, as commonly happens in such questions not yet defined by the Church, but they are not even consistent with themselves, sometimes appearing to grant that those souls enjoy the clear sight of the Divine nature, of which at other times they deprive them.' A writer of the twelfth century speaks of purgatory as the opinion of some. St. Augustine, again, from whom the Latin doctrine of purgatory is mostly derived, uses the words 'it is not incredible,' 'perchance, it is true.'—And the Greeks are not agreed with the Western Church. St. Hilary, again, thought only of a fire through which the Blessed Virgin had to pass; and St. Ambrose that St. Peter and St. Paul must be tried by it, though without pain; and prayers for the departed included, at one time, the Blessed Virgin, Patriarchs, Apostles, and Martyrs; and the passage of this life was spoken of as 'a haven of rest;' whereas the common doctrine of purgatory is that souls there 'never rest.'

"Again, the cultus of the Blessed Virgin is acknowledged to be of later date. Surely, then, when it is taught in authorized books that 'it is morally impossible for those who neglect the devotion to the Blessed Virgin to be saved,' or that 'it is the will of God that all graces should pass through her hands,' and so, that we 'can only hope to obtain perseverance through her;' that 'God granted all the pardons in the Old Testament absolutely for the love and reverence of this Blessed Virgin;' God has constituted Mary the ordinary dispensatrix of his grace; 'he who neglects Mary shall die in his sins;' surely we may ask with St. Athanasius 'Whence or from whom did they learn this? who of the Fathers taught it? Were this so, how is it that the Holy Scripture speaks of the Throne of our Lord only, as 'the Throne of Grace;' how that it so inculcates on us only that he is 'the One Mediator between God and man;' and speaks of no one with Him? or how that none of the Apostles delivered this teaching to those after them, or for so many hundred years the Church knew nothing of it?

"Yet this doctrine is methodised, so as to bear very closely upon the intercessorial office of our Lord Himself. It is said in the name of the Church, 'the intention of the Church is that we seek Jesus Christ in His saints,—and we are much more sure of finding Him in His saints, for instance in the Blessed Virgin, St. Joseph, St. John, St. Peter, than when we seek him immediately and of ourselves. * * We are very unworthy to draw near unto Jesus, and he had a right to repulse [rebuter] because of His justice, since, having entered into all the feelings of His Father from the time of His blessed Resurrection, He finds Himself in the same disposition with the Father towards sinners, *i. e.* to reject them; so that the difficulty is to to induce Him to exchange the office of Judge for that of Advocate, and of a Judge to make Him a suppliant; now this is what the saints effect, and especially the most Blesssd Virgin.'

"Again, the Church of England may ask; since no one text of Holy Scripture can be alleged for the invocation of saints, since it is said of our Lord that 'He ever liveth to make intercession for us,' that 'we have not a High Priest who cannot be touched with a feeling of our infirmities; that we may 'come boldly to the throne of grace;' that there is but one Mediator between God and Man, the Man Christ Jesus; on what authority is this teaching delivered in the name of the Church?

"I have now, as I was able in this space, set before you as a sketch the principles upon which the Church of England claimed to act in the reformation, principles maintained by the body of Primitive teachers. But far more is required, in these troubled days, than any intellectual statements to keep the mind in a calm state, so as to hear the voice of truth. 'For studying and mastering the Scriptures,' says St. Athanasius, 'there is need of a good life and a pure soul, and virtue according to Christ.' Our Lord Himself has laid down this rule: 'If any man will do His will he shall have of the doctrine.'

"'In patience possess ye your souls.' 'God resisteth the proud and giveth grace to the humble.' 'If any man lack wisdom, let him ask of God.' In patient waiting upon God, not in (what your elders hear of with sorrow) fretful complaining of the rulers of the Church; in humility, in learning, not in hasty and often false judgments of the formularies of the Church, through which God has taught you, and from which you have yet to learn; in devout use of her prayers, not in criticisms of what holy souls have found a deepening treasure; in thankful use of God's mercies and means of grace, not in exaggerations of our own evils and ideal pictures of the good elsewhere; in repentance for having used God's gifts so little, not in contemplations and hard speeches; in humility, in purity, in patience, in love unfeigned, shall ye possess and have the mastery of your own souls, submitting and commending them to Him, whose they are.

"These are heavy times. Darkly did the last year close; darker has the present begun. We seem to have fallen on the times of the prophet, who cried, 'O Lord, how long shall I cry, and Thou wilt not hear? I cry out unto Thee of violence, and Thou wilt not save? Strife ariseth, contention lifteth itself up.'

"Contention has taken the place of love; suspicion, of trust; outcry against man, of prayer to God; belief of any evil, of 'hoping all things; impatience of one another, of enduring all things. The very desire to understand one another (would that it may not be true!) the very desire to love one another, seems well nigh gone amid this ceaseless strife. And while the shepherds are at variance, 'the wolf cometh and scattereth the sheep.' And where is the end thereof? One only hope we have, that the love of God will cover and overrule the unlove of man.

"We all desire to know and to teach *the* faith; we all believe that we have it; I do trust that, if we could understand one another, we might meet in the one truth. But this cannot be the sound and healthy and normal state of a Church, which we have been wont thankfully to call pure and apostolic, that we should be contradicting one another; condemning one another; this is not like the time of the Apostles, when all were of one heart and of one mind; this is not to fulfil the apostolic precept, 'let the peace of God rule in your hearts, to the which also ye are called in one body,' when some are ready to cast others out of that body. Indifference to *the* truth were a worse evil still; agreement to regard doctrines of the faith once delivered to the saints as 'open questions,' would be to declare them no matters of faith at all. 'There is,' the Apostle says 'one Faith, one Baptism,' as well as 'One Lord and one God.' Why, instead of this endless strife, casting out one another, will we not seek one another, be at pains to understand one another, harmonize what all believe truly, not by abandoning any truth, but by affirming together, all which is the truth.

"All own that things ought to be thus. Yet 'what evil is there in the city, and the Lord hath not done it?' What are all evils, but God's merciful chastisement of our accumulated sins?

"Blessed days of penitence are coming upon us. Would that we could use these, at least to humble ourselves for our own share of the common sin! It cannot be well pleasing to Him, that we, disciples of One Lord, members of one body, baptized into one faith, heirs of one hope, debtors to one another to 'love one another as He has loved us,' should be at strife, how we should worship Him; at strife, how we become members of Him; at strife, how we should believe His Presence among us; at strife, even about a very remedy for our sins, and how to seek His pardon. If we can neither bear our evils, nor their remedy, at least we can spread our miseries before Him, and ask Him to 'spare His people, whom He hath redeemed with His most precious blood.'

"The cry of the Church is the pledge of her deliverance. When, after four hundred years of bondage, Israel cried by reason of her task-masters, 'God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them.'

"It is not despondency, it is the very ground of hope, to cry 'Lord, we trust *alone* in Thee.' It is not because our Lord is not in the boat of the Church, but in the belief that He is, that His disciples cry, 'Lord, save us, we perish.' It is because 'we have heard with our ears, and our fathers have told us the noble works which God did in their days, and in the old time before them,' that we say, 'O Lord, arise, help us, and deliver us for Thine honor.' 'It is Thou that savest us from our enemies,' we said unto Him this morning, and on that very ground we ended;

"'Up, Lord, why sleepest Thou? Awake, and be not absent from us for ever. Wherefore hidest Thou Thy face, and forgettest our misery and trouble? For our soul is brought low, even unto the dust; our belly cleaveth unto the ground. Arise, and help us: and deliver us for Thy mercy's sake.'—Amen."

From the Same.

A CATECHISM designed as an Explanation and Enlargement of the Church Catechism; formerly recommended by the Bishops and Clergy of the Protestant Episcopal Church in the State of New York, and now recommended for use in the Diocese of Maryland, by William Rollinson Whittingham, Bishop of Maryland.—Baltimore. J. Robinson.

It is unnecessary to say more of this little book than to reprint the following Pastoral Letter, which is prefixed to it:

"*To the clergy and Laity of the Diocese of Maryland:*

"BELOVED IN THE LORD:—In the little book now offered, you have that which, after the Bible and the Church Catechism, formed and fixed the doctrine and practice of your present Bishop.—From the day (still fresh in his memory) when, forty years ago, he learned in it the first lesson, to the present, his studies and cares, "drawn all this way, and applied wholly to this one thing," have but served to deepen and strengthen, and in every way confirm the convictions of sacred truth to which this Catechism gave their earliest intelligent form and clear expression. It is now presented to you, in the belief that its teachings are especially seasonable, and may serve to "establish, strengthen, settle" you in that form of sound doctrine which this Church holds, as she has received it of the Lord. It is earnestly hoped that adults will not disdain to read it, in a teachable spirit, carefully, more than once or twice; and the clergy, teachers, parents and guardians are besought to use it diligently and faithfully in training the young to those good old paths which it points out, by their loving brother and servant in Christ.

"WILLIAM ROLLINSON WHITTINGHAM
Bishop of Maryland."

A Catechism designed as an Explanation and Enlargement of the Church Catechism; formerly recommended by the Bishops and Clergy of the Protestant Episcopal Church in the State of New York. To which are added the omitted Parts of the Original Catechism of Bishop Innes, as republished by Bishop Seabury. Baltimore. J. Robinson.

The relation of this work to that above mentioned, and the history of both, will be best collected from the following three documents prefixed to this. The first is an "Advertisement," signed by Bishop Seabury.

"Catechisms have ever been thought the best mode of conveying religious instruction, and many persons, eminent for their learning and abilities, as well as for their piety, have endeavored to make themselves useful in this way. The idea that Catechisms are proper only for children, may possibly prevent some inconsiderate people from receiving that advantage from them which they are calculated to produce. It is, however, to be hoped that this is the sentiment of but few; and that the greater number of adults will be ready to receive religious knowledge even in the humble form of a Catechism—at least, that they will have so much regard to the advantage of their children, as to take some pains to teach them the principles of our holy Religion, that they may grow up in the fear and worship of their God and Saviour, and in the true knowledge and practice of their duty. To enable them to do this with ease to themselves, as well as with full advantage to their children, is the design of the present publication. Its size and price are small; but the treasure of Christian knowledge it contains is inestimable; and its style is simple and plain.

"The venerable Mr. Nelson has observed, in the Preface to his Companion to the Festivals and Fasts of the Church, (p. xiii.) that "some questions" are wanting in the Church Catechism 'concerning those who have the *power of administering Sacraments*, and how they receive *such an authority*, and what *duties* are *owing* by God's *Word* to our *spiritual guides*.' That deficiency, I presume, is here fully supplied.

"That the grace and blessing of Almighty God may descend on all who shall read this little book, is the fervent prayer of the publisher,

"SAMUEL, Bp. Connect.

"New London, Feb. 12th, 1791."

The next is a "Preface" from the pen of Bishop Whittingham.

"In reprinting the old New York Diocesan Catechism for use elsewhere, I have thought it a fit opportunity to reproduce the whole of Bishop Innes' Catechism, as published for the use of the Diocese of Connecticut, by Bishop Seabury. Retaining the New York Catechism as the text, all the omitted matter in the original, and all variations affecting the sense, have been given at the bottom of the page. In an inner margin, *all* the variations of the New York Catechism have been noted. In several places, the New York abridgement throws the answers to several questions of Bishop Innes, into one; of these changes, no notice has been taken, unless a change of meaning resulted. Of that, no instance, however slight, has been suffered to pass unnoticed.

"The object of this minuteness is to show the substantial agreement of both Catechisms; the constant character of that of the Diocese of New York, through almost a quarter of a century, in eleven editions; the pains bestowed upon it in that time, and material changes in its *form*, but in form only; and the consequent certainty, that from 1790 to 1824, the doctrine of the *first bishop* of our Church continued to be the avowed and officially recommended doctrine of its *greatest diocese*.

"This publication at the end of *sixty years*, of the First Catechism of Connecticut, may also serve for a sufficient answer to the silly cry of "innovation" that has been so often heard of late, as well as a rebuke to the unworthy artifice played off in the use of the nickname 'Puseyism.'

"The following 'Notice' was prefixed to an edition of the New York Catechism alone, printed for the Diocese of Maryland."

The last is the Notice referred to in the Preface.

"The basis of this Catechism is one published by Dr. George Innes, consecrated Bishop of Brechin, of the Church of Scotland in 1778.

"It was republished entire, by Bishop Seabury, with the advertisement reprinted on a foregoing page, under the following title; 'A Catechism, or, The Principles of the Christian Religion, explained in a familiar and easy manner, adapted to the lowest capacities, by the late Bishop Innes, Brechin Diocese, Aberdeen, Heb. v. 12; Ye have need that one teach you again, which be the first Principles of the Oracles of God: and are become such as have need of milk, and not of strong meat. Edinburg, printed: New Haven—Reprinted by T. & S. Green, M,DCC,XCI." It is in 12mo, consisting of fifty-nine pages. The Catechism is divided into Forty-four Lessons.*

"The abridgement first appeared under the title of 'A Catechism, published at the expense of a fund arising from the charitable contributions of members of the Protestant Episcopal Church in the State of New York, and recommended by the Bishops and Clergy. New York, printed by T. & J. Swords, No. 99 Pearl street, 1802.'—No mention is made of the source from which it was compiled, nor of the complier. The Church Catechism is prefixed. The supplementary Catechism is divided into Twenty-nine Lessons. Both together fill 66 pages, in small twelves. This is the first edition published during the episcopacy of Bishops Provoost and Benjamin Moore, and no doubt, by the authority of the latter.

"The *third* edition, issued by the same publishers, in 1806, bears the title 'A Catechism, designed as an Explanation and Enlargement of the Church Catechism: Recommended by the Bishops and Clergy of the Protestant Episcopal Church in the State of New York.' It differs from the first in the division, which is into Twenty-one Lessons, instead of twenty-nine; in the addition of texts of Scripture, given in full in this, but merely referred to in the earlier edition; and in a few slight verbal alterations. It is in 24to., and fills 54 pages. The 'Short Prayers for Young Persons,' are added. They are taken (with alterations) from 'The Clergyman's Advice to his Parishioners, of which the 'first American edition' had been issued by the same publishers in 1803.

"In 1815, there appeared, 'The Catechism of the Protestant Episcopal Church in the United States of America. To which is annexed A Catechism designed as an Explanation and Enlargement of the Church Catechism: selected from a Catechism recommended by the Bishops and Clergy of the Protestant Episcopal Church in the State of New York, with some additions, by James Morss, Rector of St. Paul's Church, Newburyport. Newburyport.' 36 pp. 18mo. In the selection the portions relative to the Ministry and Sacraments were retained, with little change in language, and none in doctrine.

"The copy from which the present reprint is made, is of the *eleventh* edition, in 24to. 72 pp., 1824.

"All the above mentioned publications are in the possession of the editor. W. R. W."

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* The doctrine of Bishop Innes' Catechism, (for the most part in its very language,) on the subject of the ministry and Sacraments, will also be found in 'The Catechism of the Protestant Episcopal Church in the United States of America, with selected Questions and Answers on important subjects. By Abraham L. Clarke, A. M., Rector of St. John's Church. 'Thus saith the Lord, ask ye for the old Paths, where is the good Way, and walk therein; and ye shall find rest unto your souls.'—Providence, 1798." pp. 32, 12mo.

From the Irish Ecclesiastical Journal.

Confirmation of Converts from the Church of Rome.

One of the most remarkable features of that social convulsion by which Ireland is at the present time agitated from one extremity to the other, is the phenomenon of the very general dissolution of the influence which the Roman Catholic priesthood had for so long a period maintained over the minds of the people. That certain symptoms of this nature manifested themselves some years ago, may be in the recollection of many of our readers; symptoms which were exhibited by a very general movement *in the west of Ireland*, for the purpose of protesting against the scale of dues and fees exacted for their religious offices by the Romish clergy. This movement, it may also be remembered, was effectually checked for the time by the "Monster Meetings" of 1843, to which system of agitation the Roman Catholic priests committed themselves without reserve; and when the revolutionary spirit of 1848 had fanned to the utmost the flame thus kindled, the priests, for their own purposes, drew back from the rebellion which they had fostered, and mainly caused its failure.

The revulsion of feeling consequent on this treachery towards a people so excitable as the Irish, and the utter destruction of the visionary expectations of independence with which they had been for so many years flattered, have again brought about the feelings of estrangement towards the Roman Catholic Clergy to which we have already alluded; while, to the sting of blighted hope and disappointment, the withering effects of the great national calamity of famine have added no small bitterness. Hence the impetus given to emigration; and hence, too, as we firmly believe, the true secret of the success of the recent efforts to convert the people to the Church. A grave and solemn responsibility indeed, is that of laying hold of such a state of feeling! Matured, judicious, or far-seeing, should be the system which assumes the task of grappling with such a state of things! If ever there was a season in which the Church's loss of self-government is felt, it is the present. She finds herself reduced to the necessity of employing the agency of self-constituted societies, set on foot, no doubt, with the purest motives, and worked with the most heart-felt zeal, but still destitute of that unity of action, that fixedness of principles, that spirit of order and subordination with which alone the Church's work can be successfully carried out.

We have been led into these observations by a recent article in the *English Churchman* of October 2d, occasioned by a certainly most injudicious letter of a gentleman who signed himself "William Fitzpatrick, Irish Society Missionary at Doon." This letter chiefly refers to the course adopted in the reconciliation of converts from Romanism to the Church, by means of the rite of Confirmation. To this course the *English Churchman* has strongly objected, considering it to be both "irregular and uncanonical." We are decidedly of opinion that our contemporary was too hasty in pronouncing his decision, and that his conclusion is inexact; but before proceeding farther, we would again advert to the painful results of the Church being deprived of its legislative synodal authority, and being thus exposed to the evil of differences of opinion, and contrariety of views, when we should all join heart and hand in promoting the common cause. While, however, we object to the conclusions of the *English Churchman*, we by no means consider the point so clear as to exclude cogent reasons on the other side; and in the absence of an *authoritative* decision on the question, we have styled Mr. Fitzpatrick's letter (and we must also add his practice) most injudicious. The passage to which we chiefly allude is as follows:

"Confirmation is one of the most affecting and beautiful rites of our holy religion. It is a season for heart-searching. But it is peculiarly trying to the convert from Romanism, and to the Irish peasant in particular. The Church of Rome has taught him that confirmation is a sacrament that 'cannot be reiterated without sacrilege,' and popular superstition has filled his mind with the horrible apprehension of any person who is confirmed a second time becoming mad, or being smothered between two featherbeds. The Romish peasants of Doon are quite astonished that our 274 converts were not punished by God for submitting to the imposition of the Bishop of Cashel's hands, by coming forth 274 raging lunatics. So deep is the feeling that our converts did not in the *first* instance consent to our proposal, but demanded from us a reason, and thought much upon the subject; so that as the result of their own deliberate conviction they have been confirmed in our Church. *Four persons, not being able to overcome their doubts, or from other motives, relapsed into Popery.*"

From the silence of Mr. Fitzpatrick as to what he terms "other motives," we infer that the four unhappy persons alluded to refused to join the Church from conscientious scruples as to being confirmed a second time. Now, surely, the question of imposing this iteration of that solemn ordinance as *a matter of necessity*, is not so very clear as to justify the parties concerned in this transaction *in repelling* from the Church those who decline submitting to be again confirmed. Surely the tone of the passage which we have extracted is far, indeed, from being either a fitting one, as bearing on a point of religious scruple, or from being calculated, on the simple grounds of that "wisdom" enjoined by our blessed Lord, (Mat. x. 16), to conciliate the feelings of the poor Romanists, whose attachment to the idea of "The Church," and whose reverence for sacred things, however often mistaken as to its objects, are almost proverbial.

But we return to the inquiry which we propose calmly to investigate.

Now, at the very outset, we think strong grounds might be urged in favor of the propriety of reconfirming converts from the Church of Rome on *the simple ground of essential defect in the administration of that ordinance*, as practised in this community, which, nevertheless, has raised it to the rank of a sacrament instituted by Christ himself. It is well known that the only undoubtedly apostolical part of the rite, viz., the imposition of hands, is wholly omitted by the Church of Rome, which substitutes for it a slight blow on the cheek (*alapa*,) the nature of Confirmation, as practised in that Church, as well as the *antiquity* of their Office, it may be well to learn from the Roman Catholic authority. P. Richard, on the word "Confirmation," thus writes:—

"Il y a deux formes partielles de la confirmation chez les Latins. La premier, *qui répond à l'imposition des mains*, consiste dans l'oraison que l'éveque prononce en etendant les mains vers ceux qui doivent etre confirmes. La seconde, qui répond à la chrismation, consiste dans ces paroles:—'Signo te signo crucis et confirmo te chrismate salutis, in nomine Patris, et Filii, et Spiritus sancti.' Cette formule n'a pas été communément en usage dans nos églises avant le douzieme siècle et avant ce temps, les paroles qui accompagnoient l onction du chrême etoient fort differentes selon les lieux et les temps."*

While, on the point of the ceremony substituted for that instituted by the Apostles, the learned Martene expresses himself as follows:—

"*Alapa*†—Postquam episcopus formam pronunciavit percutit leniter confirmati maxillam; cujus ritus nullam apud veteres scriptores aut rituales mentionem vidi, nec ullam Durando, Mimatensi Episcopo, (A. D., 1320) antiquiorem, qui de illo loqueretur, auctorem reperi."

The conclusion, therefore, to be drawn from these remarks is obvious; and the reply to any objection as to *repeating* the rite of Confirmation in the case of converted Roman Catholics, might well be analogous to that advanced by many Fathers of the early Church, when defending the rebaptizing of such as had received that Sacrament at the hands of heretics:—"We do *not administer the rite of Confirmation to such persons a second time*, inasmuch as they have never, in point of fact, been confirmed at all."

Now it really does appear to us, when Romanists *rebaptize* without scruple the miserable men who have fallen away from us in late years, that on the grounds just stated we can reason far more cogently on behalf of *re-confirming* converts from *them*. Nay more, that *their* arguments for re-baptizing, *sub conditione*, viz., the carelessness of their clergy in applying the *matter* of the sacrament, may be far more justly retorted against themselves for disregarding its *form*. The following anecdote, for which we are indebted to an article in the *Christian Remembrancer* on the Portuguese Church, will explain our meaning.

Fr. Vincent, of Lisbon, was the chief agent in the restoration of the relaxed discipline of the Portuguese Church during the great Papal schism, Pope and Anti-Pope having their respective parties:

"This celebrated man was subjected to a somewhat curious occurrence. When born, he appeared so sickly an infant that the midwife, considering his life in danger, baptized him. He, however, grew up, took orders, became distinguished for his learning and talents, and especially celebrated as a preacher. Happening one day to deliver a sermon in the church of the parish in which he was born, the woman who had baptized him forced herself on his notice, and related the circumstance. As if struck by a sudden doubt, 'Good mother inquired the preacher, 'what words did you use?' 'What other words,' she replied, than those *which I always employ*, "I baptize thee, and commend thee to God and our Lady." Fr. Vincent was, of course, re-baptized, made his profession (conditionally) again, and, under the same cautela, again received holy orders."—*Christian Remembrancer*, vol. xi. p. 27.

Now, as every community which claims to have any share in the Christian covenant, or to be a portion of the Catholic Church, recognizes to be as essential to the Sacrament of Baptism, that the *form* as prescribed by the great head of the Church Himself, should be *literally* adhered to, here is a case in which there was, admittedly, no Sacrament at all. And since the *form* "always employed" by this person, duly authorised, according to its established usage, by the Roman Church, completely nullified the rite which she administered, and as no one can venture to deny the high degree of probability that the vast majority of ignorant females thus empowered to baptize, may have, in like manner, rendered the administration of this holy Sacrament void, and of no effect, how many thousands may, at this very hour, exist in the communion of Rome, who have never been even *admitted* as members of the Church of Christ!

To be continued.

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* Analyse des Conciles Partie Seconde. Par le R. P. C. L. Richard. Paris, 1773.

† Martene (De Antiq. Ecclesiæ Ritibus.) Lib. i. c. 1. Art. III.

From the Colonial Church Chronicle.

The Nelson Settlement.

Having been favored with a perusal of Mr. Bell's unpublished MS. report on the Nelson Settlement to the New Zealand Company in 1850, we extract with much pleasure some valuable statistics connected with that flourishing community.

Nelson was founded in the year 1841 by the New Zealand Company, and the first expedition despatched under Captain Wakefield, R. N. The first settlers were destined, like too many of the pioneers of Colonization, to have their fair share of misfortune, for which they had principally to thank the Colonial Government. Governor Hobson first refused to let them go to Port Cooper, by far the finest site in New Zealand for colonizing purposes, and now occupied by the settlers from the Canterbury Association; and they were obliged to content themselves with Blind Bay, by no means well adapted for the scheme upon which the enterprise was based; the settlers being unable to get available land at all near the town sufficient for even their suburban sections. This disappointment, however, would not have stood long in their way, but for the conduct of the Government in refusing to settle the Land question, and in indirectly encouraging the Natives to make exorbitant claims for land, which finally led to the fatal Wairau massacre in 1843. Since that period matters began a little to improve, but the prosperity continued to be retarded by the long pending land difficulties, and the refusal, or at least delay, of the Government, to terminate them by giving them titles to their lands.

At length, in 1847, this question was nearly brought to a satisfactory conclusion, and from that time (we see by this Report how,) a rapid improvement took place in the following three years, clearly showing what Englishmen can do where they are allowed free scope for their energies. It appears that, from 1847 to the end of 1840, more than 500 souls were added to the European population, the number being at the latter period 4, 780: the European male population was 200 more than the female. This excess shows a greater equality than is usually to be found in Colonies so recently established, if, indeed, the sexes are not more evenly balanced than in any of our Colonial dependencies. There had been an excess of births over deaths since the commencement of the settlement, of an annual average increase of 103. The births 1 to 11 adults, and the deaths 7 to 117. The number in the town of Nelson 1,297, and in the country 2,075, or 778 more in the latter. In 1844 the proportions were 1,460 in town, 1,855 in country, or only 95 more in the country, showing that time and the restoration of tranquillity had gradually absorbed the population into the agricultural pursuit for which the locality proves preeminently adapted.

The mechanics had increased 106, and agricultural laborers 86, between 1848 and 1849. Land in cultivation by Natives and Europeans was, in 1847. Europeans, 3,355 acres, Natives 770 acres, total 4,125; in 1848, Europeans 3,631 acres, Natives 1,758 acres, total 5,389; in 1849,, Europeans 3, 715 acres, Natives, 1,620 acres, total, 5,335. Land fenced by Europeans in 1849, 5,203 acres, cleared 4,167 acres, In crop 3,715 acres. Estimated value of crop for 1849, £26,000., and from 1841 amounting to £121,786.

As there are many absentee proprietors in the settlement, Mr. Bell strongly advises their granting leases with purchasing clauses, without which they can hardly expect to see their lands brought into profitable cultivation. The most rapid increase has been in stock, which, since 1848, has risen from 3,000 to 72,000 in 1849, and here we may continue to look for an almost indefinite increase. Thus horses since 1843 increased 600 per cent., horned cattle 650 per cent., goats 500 per cent., and sheep 5,000 per cent.; and the value of the stock which in 1843 was £7,000, was estimated at £80,000 in 1849. The increase in the value of live stock and agricultural produce for the year 1849 over 1848 was £50-588, and the annual average since the foundation of the Colony, and including the disastrous period, was equivalent to £31,616. Exports in 1847, £5,934; in 1848, £6,997; in 1849, £10,-460. Imports in 1847, £10,705; in 1848, £21,879; in 1849, £16,253. Total imports from 1843 to 1849, £115,332, and exports during the same period, £15,423, exclusive of coasting exports. In California a demand is getting up for New Zealand timbers, and flax promises to assume its legitimate position at the head of the products of the Colony, if present indications can be relied on.

The revenue of the Colony has from the first not fallen far short of the expenditure, in spite of its early drawback. It amounted altogether, from 1842 to 1849, to £16,916; and the expenditure during the same time £18,018, or an excess of the latter of £1,102, or an average of £137 per annum; but a small sum, more especially when we remember that it has had no assistence from any military expenditure to increase the Custom receipts.

With regard to education and religion, Mr. Bell says of the former, that it is in a satisfactory state, but that there is still room for improvement. He seems to think that the College Fund should have been applied to form a good school, or at least part of it, and regrets that the money has not been invested to more advantage. It appears that in 1848 one-half of the population of Nelson was put down as belonging to the Church of England. and in 1849 more than one-half. About the same proportion exists in Wellington and in other settlements, not excluding Otago, which was specially founded as a Free Church of Scotland Settlement. By the Colonial Secretary's Report, it will be seen that at Otago in the beginning of 1849, there were only 275 persons of five different persuasions, including that of the Free Kirk of Scotland, while there were 168 of the Church of England alone. This shows that the emigration to New Zealand, exclusive of the New Canterbury Settlement, (*and including even Otago*,) has consisted principally of members of the Church of England.

The criminal calendar is very light, there being only 1 in 1,641 convictions, and 1 in 753 of committals; the runaway sailors and escaped convicts swelling this number; otherwise, of the settlers alone the offences are marvellously few.

We shall close this notice of Mr. Bell's report (to which perhaps we shall have occasion to refer) with some observations of his on the social life of the Settlements. "I suppose," he says, "there can be no place where the courtesies of civilized society are more kept up, while at the same time there is less stiffness and formality, than at Nelson. I think the climate has a great deal to do with the pleasant character of the intercourse between people. I defy any man, unless he is superlatively cross, to be long out of temper in the perpetual sunshine which the Bishop so truly mentions as characteristic of our sky. He cannot but be good-humored, when he, and every one around him, are in robust health, and share together the bracing and delightful air that prevails all the year round. And, moreover, another cause of the general content is, that most people are well to do at least, and their property rapidly increasing. Most of the settlers have gardens, which are now bearing abundantly, and this year the grapes, apples, and fruit in general, have been particularly fine. The cheerful disposition, and good-humored look, which offers so remarkable a contrast to the careworn appearance of people at home, tell a tale of comfort which he who runs may read. One general feature of social life here is the frugal and simple manner in which people live, and the hospitality and neighborly kindness which almost universally prevail. People must, however, come here to settle; not to expect to make a fortune and return: to the former, with order, prudence and diligence, it will be found to be a land flowing with milk and honey; but the latter will bring only disappointment and discontent.

Early History of the Church in Connecticut,

(From Rev. N. E. Cornwall's Jubilee Sermon.)

It has been often stated erroneously, that the first visit of the Society's missionaries to any part of Connecticut, was that of the Rev. Mr. Muirson, of Rye, in the province of New York, who visited Stratford in 1706. It appears, from letters of missionaries, published in this country within a few years past, that the Rev. Mr. Keith, a convert from the community of Friends, and the Rev. John Talbot, preached in New London, in 1702. In a letter addressed by Mr. Keith to "the Archbishop of Canterbury, the Bishop of London, and all others, the Honorable Members of the Society," dated the 29th of November, 1702, and giving an account of his labors since his arrival in Boston on the 11th of June preceding, he says: "In divers places of New England where we traveled, we found many well affected to the Church, not only the people, but several Presbyterian ministers in New England, who received us as brethren, and requested us to preach in their congregations, as accordingly we did.—These were Mr. John Cotton (a grandson of old John Cotton) the Presbyterian minister at Hampton, where I preached twice, and Mr. Talbot once, having very great auditories; Mr. Cushin, Presbyterian minister at Salisbury, eight miles distant from Hampton westward, where we both preached on a Sunday, and had a great auditory; Mr. Gordon Saltonstall at New London, fifty miles westward from the Narragansetts, where we both preached on a Sunday; the people generally well affected, and those three ministers aforesaid, all worthy gentlemen, who declared their owning the Church of England, and that if they were in England, they would join in external communion with her; and were there a Bishop in America, we donbt not but several would receive ordination from him."*

This very circumstantial account clearly gives to the people of New London the honor of first entertaining in Connecticut one of the Missionaries sent forth by the Society for Propagating the Gospel. It does not fully appear from this account, that Mr. Keith and Mr. Talbot used the Common Prayer on all those occasions. They certainly used it afterwards, in the same excursion, at Hempstead, on Long Island; where, at the desire of Mr. Buckley, the Presbyterian minister, they "both preached on a Sunday, and had so large an audience, that the house though large, was thronged, and many stood without doors, both forenoon and afternoon." And in another account of Mr Keith's excursions, it is said, in general, that "the people joined with him devoutly in the Liturgy and all public prayers." But at all events, the reception of Mr. Keith and his companion at New London presents a very interesting view of the state of feeling which prevailed in that part of Connecticut just at that time; while as yet there was scarcely an Episcopalian in the colony. And that state of feeling may be safely regarded as an independent result of the Congregational system of religion and civil polity; which having been in operation for a little more than half a century, without any interruption or hindrance, in a comparatively small community, had begun to prove quite unsatisfactory to many of its most prominent supporters; causing them even to long for a return to the ecclesiastical system of the Church of England, from which their fathers had but recently separated.

It was under such circumstances that the Rev. Mr. Muirson visited Stratford in 1706;† at the request of some of the inhabitants of that town; in which there were already a few families of Episcopalians, who had removed thither from the province of New York; some of whom are said to have been natives of England. He did not indeed meet with so cordial a reception from the Congregational minister and others in authority there, as that with which Mr. Keith and Mr. Talbot had been welcomed to New London, by the worthy Mr. Saltonstall and his parishioners. But there was a manifest desire on the part of many besides the professed members of the Church of England, to hear the Episcopal preacher; insomuch that, as Doctor Trumbull, in his History of Connecticut, testifies, "the ministers and people, in that and the adjoining towns, alarmed at his coming, took pains to prevent their neighbors and families from hearing him."‡ However, Mr. Muirson preached to "a very great congregation," and "baptized about twenty-four persons, chiefly adults." And in April, 1707, he had been four times at Stratford; and on one of those occasions, he preached to a large congregation in a private house in Fairfield, by invitation of some people of this town, and baptized many, both children and adults. The house in which he preached was that of one of the principal inhabitants, who seems to have been displeased at the refusal of the Congregationalists to allow Mr. Muirson to preach on a week-day in the meeting-house: which had been built in part by the contributions and taxes of those who wished to hear him preach. Indeed such was his success in Connecticut, that he expressed, in his communications to the Society, a very confident expectation, that notwithstanding all the efforts, stratagems, and threats of those by whom he was opposed, the Church of England would, "by the divine aid," be speedily introduced into many towns.

In one of his visits to these parts at that time, Mr. Muirson was accompanied by the Rev. Evan Evans, another missionary of the Society; who also testified, that they "found a considerable number of people in a ready disposition to be received into the Church, flexible to invitations, and only wanting occasions of instruction." And as early as the year 1707, the Episcopalians of Stratford, probably in connection with a few from Fairfield, "embodied themselves in a religious society," and requested that Mr. Muirson might be sent to reside among them as a missionary. But before they received any answer to their application, he died, in October, 1708; and the few Churchmen, who had begun with much hope and amid cheering prospects, to lay the foundation of the first Episcopal parish in Connecticut, were called, in the providence of God, to await with patience, through a series of untoward events, during a number of years, the settlement of a resident missionary.

After the death of Mr. Muirson, the Rev. Messrs Talbot, Sharpe and Bridge, missionaries located in New York and New Jersey, occasionally visited Stratford and Fairfield. And at one time, Mr. Sharpe spent nearly a month, and took much pains, and baptized many; among whom was an aged man, said to have been the first man-child born in the colony of Connecticut. At length, in 1713, the Rev. Mr. Phillips was put in charge of the parish at Stratford; but after a few months, during which his ministrations were very irregular, he suddenly left the colony. And finally, to add to the disappointment of the scattered flock, not yet fully organized and settled as a regular mission, after several years of zealous and patient effort to that end, the Rev. Aeneas Mackenzie, conditionally appointed for the supply of Stratford, was detained at Staten Island, by the offer of a gentleman to build and endow a Church there. Thus thwarted by various circumstances, scarcely less discouraging than the opposition and hindrance presented by the laws of the colony, which were devised for the support of the Congregational system of religion, the Churchmen of Stratford and Fairfield, to whom Mr. Muirson had preached in 1706 and 1707, were not provided with a resident pastor until 1722. Then, to their great joy, the Rev. Mr. Pigot was sent hither by the Society for the Propagation of the Gospel, and located for a while at Stratford; with a general charge of all the Episcopalians in these parts; who seem to have been, as yet, almost confined to Stratford and Fairfield.

In the mean time, however, there had occurred in this town an interesting event, which deserves notice, as the first step towards the formation of a parish, independent of that of Stratford, to which the Episcopalians of Fairfield originally belonged.

It appears from letters preserved in the archives of the Society, that in the year 1723, Doctor James Laborie, a French physician of eminence, who had left his native country toward the close of the seventeenth century, and been "ordained by Mr. Kinglet, *antistes* of the Canton of Zurich," in Switzerland, taught and held service according to the usage of the Church of England, in his own house in Fairfield, on those Sundays on which Mr. Pigot preached in Stratford or some other place. In one of those letters, Doctor Laborie says moreover, that he "came to this country as a teacher, under the patronage of the Bishop of London,* and being disturbed by Indians in the vicinity of Boston, came to the colony and county of Fairfield, and began by an introductory discourse, to act as missionary to the English and native inhabitants, but was interrupted immediately by one of the magistrates." This commencement of his efforts in Connecticut was probably made at Stratford; where he seems to have resided from 1703 till 1717.† But it appears from the records of this town, that he resided in Fairfield as early as 1718; having bought at that time of Mr. "Isaac Jennings," a place known as "the stone house on the rocks;" probably the same of which he afterwards said, in the letter just referred to, that he had "destinated it to the service of the Church of England." It seems probable, therefore, that some steps were taken at that time for the formation of an Episcopal parish and the stated performance of its religious services in this town. But I find no record of the organization of a parish here, separate from that of Stratford, until the year 1724. At the close of the preceding year, Mr. Pigot, removing to Providence, had been succeeded in the mission at Stratford by the Rev. Samuel Johnson; who, with another Congregational minister, the Rector or President of Yale College, and a tutor of the same institution, embraced the doctrines of Episcopacy in 1722, and was ordained in England, with his two friends and companions, by the Bishop of Norwich, acting in behalf of the Bishop of London. In one of his earliest communications to the Society from Stratford, Mr. Johnson stated that his parishioners in that town had "lately opened their new Church called Christ Church," and that at Fairfield the people were also "vigorously going forward in building a Church."‡ Soon afterwards, he reported that "the Church at Fairfield was going on apace," and that "the people at New London would also build with all expedition." And on the 10th of November, 1725, the day of the annual thanksgiving of the Colony, he opened, with a "suitable discourse," the Church which the Episcopalians of Fairfield had built, and which they then named "Trinity Church." In that Church, which seems to have stood on Mill Plain, a few rods north-east of the place where the country seat of Mr. Jonathan Sturges now stands,|| Mr. Johnson preached a part of the time for some two years; dividing his labors for the most part, between Stratford and Fairfield. At the same time, Mr. Henry Caner, a graduate of Yale College, but as yet too young to be ordained, read service in Fairfield, whenever Mr. Johnson preached at Stratford and other places. He was "son of the Mr. Caner, who built the first College and Rector's house" at New Haven. His parents are generally supposed to have been Congregationalists.* But Dr. Trumbull calls England "the land of his nativity."†

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* Church Record, Vol. I, No. XVII.

† In November of the preceding year, 1705, Mr. M. informed the Society, that he had lately been in the Government of Connecticut; "where," he says, "I observed some people well affected to the Church; for those that are near come to my parish on Sabbath days; so that I am assured an itinerant missionary might do great service in that province.—Some of their ministers have privately told me, that had we a Bishop among us, they would conform and receive holy orders; from which, as well as on all the Continent, the necessity of a Bishop will plainly appear."

‡ Trumbull might have found an exception to this remark in Mr. Reed, who preached to the Congregationalists of Stratford, apparently *on probation*, from 1703 till 1709, and was represented in the letters of Col. Heathcote, Mr. Muirson's companion, as quite friendly to the Church of England, and a sufferer on that account. But the name of Mr. Reed, though prominent in the records of Stratford, does not appear in the catalogue of *ministers* given by Trumbull, vol. I, c. xix.

* The following extract from the proceedings of the Society for 1710–11 is worthy of notice here.

"The Society having thought fit to admit into their body several eminent Divines and other persons of Holland, Germany, Sweden, Switzerland and other countries, being of the Protestant religion; it has been resolved, for the dignity of the Society, and to show them the greater respect, that the notice of their admission should be sent them, under the seal of the said Society." p. 37,

† His medical diploma, dated London, 1697, written in Latin, and describing him as the son of a celebrated physician of France, was recorded by the Clerk of the Fairfield County Court in 1703. And in 1713 leave was granted him by the town of Stratford "to build a pew" in the Congregational meeting-house; where Mr. Blacklatch, one of the struggling and waiting Churchmen of Stratford, then had "a pew."

‡ In a "Registry-book" kept by Mr. Pigot and Mr. Johnson, at Stratford, there is a record of the appointment, in 1724, of two Wardens and nine Vestrymen "for Stratford," one Warden and two Vestrymen "for Fairfield," one Warden and two Vestrymen "for Newtown," and two Wardens and three Vestrymen "for Ripton;" the Warden for Fairfield being Dougal Mackenzie, and the Vestrymen, James Laborie, Sen., and Benjamin Sturges. At the same time James Laborie, Jun. was one of the Vestrymen for Stratford.

|| This account of the locality of that Church is partly traditional. But there are still to be seen near its supposed site, five or six tomb-stones; the last signs of an old burial-place, which was probably connected with the Church. One of them is a monument to the memory of "Abraham Adams, a worthy founder and liberal benefactor of Trinity Church;" and thus a sufficient source of important information to excite regret that more were not preserved.

* President Stiles' Dairy and Ms. letter of Prof. Kingsley to the Author.

† The name of "Henry Caner" was enrolled in the "registry-book" of Mr. Pigot, upon the list of communicants at Stratford, "Septr 2d, 1722," and that of "Henry Caner, Jr." by Mr Johnson "March 28th, 1724." It way be well to observe here, that while the original orthography of Mr. Caner's name was that which is here employed, the received pronunciation of it was doubtless indicated more precisely by Doctor Trumbull, who wrote in *Canner*, and by the early Churchmen of Fairfield, who sometimes wrote it *Conner*.

We have much satisfaction in copying from the Halifax Church Times, an instance of munificence on the part of an eminent Churchman of that Diocese, who has lately entered into his rest.

The Late Chief Justice Chipman.

It was a saying of the famous Clement of Rome, that "*the Church asks nothing of her children:*" he considered that if they were well-instructed and pious children, they would know her necessities and provide for them; and this seems to have been the mind of the Apostle when he wrote to the Corinthians, "*and I will not be burdensome unto you: for I seek not yours, but you;*" and this is the true spirit of the Church in every age, and ought to be carried out by her Pastors in all the changing circumstances of her militant state. "*Jehovah-jireh* is our watchword and our trust. The first great object of every faithful Minister of God is to win souls to Christ, to commend His Gospel and to show both by life and doctrine, "*the way of salvation.*" But this great rule of disinterestedness is not intended to lessen the claim of the Church upon the liberality of the people, or to absolve the Church from the grateful acknowledgment of the gifts which are willingly cast into the treasury, and we are therefore glad that honorable mention was made of the late Judge Chipman, at the meeting of the Church Society, and we gratefully record the noble benefaction of that pious and public spirited man, and congratulate our fellow Churchmen in New Brunswick upon the advantages which must in consequence be derived to their Diocese.

This bequest to the Diocesan Church Society is the more valuable as coming from a man of sound mind and judgment, and as not being a late and solitary act of liberality. Judge Chipman, through a long life, has been conspicuous for an open hand and a generous heart. A member of the Church of England from conviction, he has finished a consistent life by acts which prove that he was governed by principle in all that he had formerly done in her behalf. He judged rightly that although the Colonial Church has been in existence many years, her people have not yet learned, or are not yet able to provide for her necessities, and he has therefore devoted the large sum of £10,000 to give at once an impetus to the self-sustaining principle now forced upon us, and to be an example to all the wealthy Churchmen in the Colonies of pious fulfilment of their Stewardship. We sincerely hope the example will not be lost upon our own people. At present the Church in Nova Scotia is struggling with adverse circumstances; with a rapidly increasing demand for Clergymen, there is a gradual diminution of funds for their support; and at the moment when all our exertions and means are necessary to supply the deficiency, we are called upon for the first time to make an adequate provision for the Bishop; still we trust there will be found enough of public spirit and religious feeling to meet the emergency. New Brunswick has set us a good example, on the erection of the Episcopate there. Five thousand pounds were readily subscribed to form a permanent fund for the support of the Bishop. Of this sum one thousand was contributed by the excellent man who has done so much "*for the house of God and the offices thereof.*" These noble gifts of the Hon. Judge Chipman are still more worthy of notice from the infrequency of such offerings by Colonists. In England the case is different, and splendid benefactions are repeatedly made to the services of the Church and Propagation of the Gospel. We do not approve of the measures to secure such advantages which are sometimes used at sick and dying beds, to the manifest injury and injustice of surviving friends; but there is no room to doubt that in the days of our health and vigor, God requires that we should "*honor Him with our substance, and with the first fruits of all our increase.*" The commendation of Araunah, the Jebusite, in the Old Testament, and the memorial of the faithful centurion, in the New, are sufficient to show us in what light such offerings are esteemed by God; and we cherish the hope that the pious example will be long remembered, and that the name of the Hon. Judge Chipman will be the first of a long line of disinterested Churchmen, who, having been blessed by God in their worldly circumstances, cheerfully and *thankfully render back to Him of that which is His own.*

Communications.

For the Churchman.

Clerical War-Trumpeters.

Mr. Editor:

Will you give place to the following hasty thoughts?

"The *Church* will be first opened on Tuesday (to-morrow) for the *sale* of tickets."

The above I find as an advertisement in the daily papers, headed "Governor Kossuth in Brooklyn," announcing an address to be delivered in "Plymouth Church," by the great Magyar, for the express purpose of raising funds to stir up a general war in Europe. Beautiful announcement! needing no comment and very little reflection from the Christian mind. I certainly do not wish the Rev. Mr. Beecher "damned," as (according to the reporters) he jocularly said that he did not wish to be, at the fag end of a late uproarious dinner, when the company who had not retired were in jovial mood; but we wish that if windy orators cannot be restrained in their after-dinner nonsense, those who call themselves clergymen of the Gospel of Jesus Christ would maintain a decent respect for the temples in which God is worshipped. How very inappropriately comes the above announcement almost at the very time when the Prince of Peace is to be proclaimed, and when we can almost hear the sound of the angel's chorus—"Peace on earth, good will towards men." It is shocking to think of the bombast, indecency, and impiety, exhibited by so many self-styled ministers of the Cross at this time, comparing Kossuth to Moses!—Kossuth to Jesus Christ! Do they suppose that the temporary popularity they may gain, at the sacrifice of good taste and religious sentiment, will be confirmed by the people's sober second thought?

A. A.

For the Churchman.

A Question to be Answered.

Mr. Editor:

I think that I have found a rather curious gem, a specimen, that to me seems quite wonderful and incomprehensible. The Baptist "Recorder" in giving a series of questions, twelve in number, for each Clergymen to put to himself, proposes the following: "*What evidence have I that I am called of God to the work of the ministry?* Am I adapted for it? Have I the *scriptural qualifications*? Have I ever been the means of converting one soul? Did God *call* me in his providence, or did I *run uncalled*?" The italics above, with the exception of the first sentence, are mine. This is the second question or rather set of questions—the second subject of inquiry to the Clergymen on a list of twelve, which is making the subject of ministerial qualifications stand pretty high. Now if the learned writer or any other of his denomination, or of any denomination holding the same views on this question, will answer the above query, he will confer a great favor on all Christendom; for those who are opposed to him on the subject of Church government have ever wondered what *evidence* their Clergy do have of their being called to the ministry, but have always thought that they have "run uncalled." And the friends of their principles have never yet been able to answer the question at all satisfactorily, What evidence you have that you are called, or that indeed you are of the ministry at all. To me the answer to this question would be peculiarly acceptable, as I have never been able to find a *reasonable* one.

An Episcopalian.

THE CHURCHMAN.

NEW-YORK, SATURDAY, DEC. 27, 1851.

NOTICE.

Our subscribers are hereby notified, that bills for the subscriptions due this paper have been forwarded to nearly all in arrear, and that the remajnder will soon be dispatched. Many of our readers have promptly forwarded the sums due, for which we return our thanks. A very large number have not yet attended to the matter, and we hope that they will, on reading this notice, immediately forward the amount of their bills. Prompt attention will save us much trouble and annoyance. Persons in arrear desiring to discontinue, are referred to the advertisement at the end of the fourth page. Agents are requested to forward such sums as they may have collected.

New York, Oct. 20, 1851.

Christmas.

We are now celebrating the Nativity in the flesh of the Incarnate Word, the Lord Jesus Christ, Emmanuel, God with us. We are rejoicing at this holy season according to the immemorial tradition of the Catholic Church, and hail the coming of the Prince of Peace in the same sublime strains and devout ascriptions of praise which she employed when Apostles ruled, and when confessors and martyrs bled and died for the Truth's sake, and saints taught the wondering and hostile pagans how great was the efficacy of a living faith, and how glorious the fruits of Christian obedience. At this season, dedicated as in days of old, to joy and festivity, it is natural that kindly greetings should welcome each neighbor and friend, and gladdening emotions swell the breast, almost too powerful for expression. For once strife and enmity, harsh words and angry feelings, flee away, banished by the genial rays of the Sun of Righteousness, and the soul-subduing influence of the Angel's Song, proclaiming "Peace on earth, and good-will toward men." Not contented with sharing with those near and dear to them the bounties of God's Providence, the rich blessings of this life's comforts and luxuries, the benevolent pour out of their treasures to the poor and needy of the household of faith, and to others of their fellows for whom Christ died, and whom He has left as a legacy to His faithful followers, that they might feed the hungry and clothe the naked, and visit the sick, and the prisoner. And he that doeth thus to the humble and afflicted of the servants of Christ, doeth it unto Him, and before Him he shall in no wise lose his reward.

But these are not the only blessings for which we are to thank Him, nor the only duties we have to fulfil. We read in the Second Lesson of the evening service, in the 3d Chapter of St. Paul's Epistle to St. Titus, the Bishop of Crete—"According to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost." Great as are the temporal blessings we enjoy, infinitely greater are the spiritual privileges of which we are made partakers in the Sacrament of Baptism. Thus are we born anew, made "new creatures" in Christ, made partakers of Him who is the Second Adam, as by nature we are the children of the first. The Holy Spirit by a wonderful process makes us members of His body, His flesh and His bones, and gives us strength, being thus 'born anew,' to triumph over the foes of our souls health, and work out our salvation by the efficacious means placed in our power. And while we commemorate His birth, and rejoice in Him, who came the "light of the world," and who lighteth every man that is born into the world, the question should occur "Am I walking in this Light, or am I shutting my eyes to its blessed influences?" Am I daily mortifying all evil and corrupt affections, and growing in grace and in knowledge of the Lord Jesus Christ, or have I defiled my baptismal robe by sin and disobedience, neglected the means of grace by which that growth in grace is promoted, and the favor of God secured, and do I live regardless of my Christian calling and my heavenly birthright? The grace then received must prove a blessing or a curse: incorporation into Christ cannot be a thing indifferent. Although the infidel may scoff and the sceptic deny the doctrine that any mystical or invisible effect was wrought by the sacred words of the rite, or by the ineffable power of the Holy Ghost, we know that what the Lord hath promised he will undoubtedly fulfil, and that what He hath predicted shall surely come to pass. He who washed Naaman from his leprosy in the waters of Jordan, can also sanctify the water of Baptism to the "mystical" or secret "washing away of sin," and shed grace and illumination upon the benighted soul. Scripture and the Church concur in the doctrine that these graces and gifts of the love of God are then given, and that the recipient is thus placed in a state of salvation. But it is not an irreversible but a conditional admission; the spirit of man must co-operate with the Spirit of God. To the faithful and diligent in their probation, He giveth more grace. From the slothful and disobedient shall be taken away that which they seemed to have.

Those then who have in Baptism "put on Christ," cannot escape responsibility on the pretence that that Sacrament is a "sign"—an empty form. They cannot with safety or impunity pretend that God has withheld His Spirit from them, and suffered them uncared for to go on in their own wicked ways, and that they must wait till they shall receive an irresistible call. This is one of the delusions which the arch enemy spreads before the eyes of simple men—it is one of the tares which he sows in the field, that he may destroy the growth of the plants of righteousness. Let us who bear the Christian name try and examine ourselves that our love and joy are sincere, holy and spiritual, not merely external and for temporal things; for our Lord hath said "If ye love me, keep my Commandments."

Miss Catherine Hayes reappeared at Metropolitan Hall, on Tuesday evening last, and was warmly received by a crowded house. She appeared in fine spirits, after her arduous tour, and sang delightfully.

The last Rose of Summer,, was exquisitely sung, as indeed was every piece executed by her, and all were rapturously encored. Mr. Braham gave 'Oft in the stilly night," with more effect and spirit than usual, and Herr Mengis never appeared to more advantage. The *last* concert is announced for Saturday evening, which the many admirers of this songstress will hear with regret.

Mrs. Bostwick, at the solicitation of numerous friends and admirers, has announced a Second Series of her *Soirees Musicales*, at Niblo's Saloon: the subscription on the same terms as the previous concert. The first commences on Friday evening, the 26th inst. We anticipate an increase to the high reputation already won by this delightful vocalist. She will be adequately supported by other performers, vocal and instrumental.

Foreign Intelligence.

The *Europa* has arrived at this port after a long and boisterous passage. The *Hermann* and *Baltic* have also come in.

The intelligence from France is of an exciting and important character. The quarrel between the President and the Assembly has resulted in the present defeat of the latter, and their dissolution by the President. Finding that a plan had been formed by the opposition for his arrest and imprisonment, he also quietly formed his plans, and executed the long meditated *coup d' etat*. A new ministry was formed on the night of Monday, the 1st of December, and on Tuesday morning, placards were posted all over Paris, announcing that the Assembly was dissolved, proclaiming *universal suffrage*, and declaring the intention of the President to appeal to the people. Copies also were sent to every part of the provinces with instructions to the various functionaries, both civil and military, how to act in the emergency.

On the morning of the 2d, Thiers, Changarnier, Lamoriciere, Cavaignac, and other leading members of the opposition were arrested and conveyed to Vincennes. Some members who persisted in meeting were also arrested. M. Dupin, the President, is kept under surveillance. About 300 members had given in their adhesion to the President.

Louis proposes the immediate restoration of universal suffrage, the immediate election by the people and the army of a President to hold office for *ten* years, and the appointment of a Council of State and *two* Houses of Legislature. A preliminary election was to be held to determine whether the President should hold the executive power till the chief election was finished.

Some barricades were thrown up, and some fighting took place in some quarters of Paris, but at the latest accounts the success of the Government was very decided. Accounts from the provinces vary: and we wait for further intelligence with some impatience. Thus far Louis has calculated his moves well, and played boldly, but the nation is so uncertain and fickle, that the final result cannot be estimated. It must be evident, however, that he has set at nought the Constitution he had solemnly sworn to uphold and defend, and that no reliance can be placed upon his present assurances of moderation and respect for the public will. His aim is the Imperial crown.

An attempt at insurrection was made at Palermo on the 12th of November. It was promptly suppressed, however, and the chief actors arrested.

120,000 troops are collected about Paris.

By the last accounts the city was tranquil to all external appearance. The provinces and towns seem inclined to acquiescence.

We find nothing very important in Church affairs and postpone our extracts to another week.

New Publications.

The Women of Early Christianity, edited by the Rev. J. A. Spencer, and published by Messrs. D. Appleton & Co., has already been briefly noticed and commended by us. We again would call attention to it as one of the handsomest gift books of the season, and containing much that is suggestive and profitable to the Christian reader. The difficulties with which the Editor and his friends have had to contend have been by no means slight, arising partly from the intrinsic difficulty of the subjects, and partly from disappointments on the part of expected contributors. In consequence of the latter cause, the Editor has had to write no less than six of the sketches himself, but they are well done, and we do not regret the failure of those to whom these subjects appropriately belonged. The former arises from the fact that the chief source of reliance as to these saintly ladies is the Roman legendary.

St. Cecilia, by the Rev. Dr. Kip, is charmingly described, and the legend of her trial and martyrdom is beautifully told. Reflections on the narrative of *Martha*, the sister of Lazarus, are given by the Rev. Dr. Van Ingen, in a highly devotional and simple strain, which is suited to warm the affections and confirm the faith of the pious reader. The legend of *Petronella*, the reputed daughter of St. Peter, is given by the Editor with some sensible remarks on the question of St. Peter's marriage, and the evils of a forced celibacy as enjoined by the Church of Rome. The sketch of *Flavia Domitilla*, the niece of the Emperor Domitian, and a martyr for the faith of Christ, shows the rapid strides that religion had made in a few years, and that it was embraced by some of the highest personages in the realm. The plaintive tale of the martyrdom of St. Felicitas and her seven sons is well told by the Rev. W. A. Sprague, D. D., and appropriate reflections are given at the close. The constancy and fidelity of the heroic martyr, *Potamiæna* of Egypt, are related by the Editor, with all that is known concerning her from Eusebius and Fleury. The history of St. Adelaide, wife of Lupo duke of Bergamo, in the third century, proceeds from the same pen; it will be found not the least attractive of the series. The story of St. Agnes is related in a highly pleasing style by the Rev. Samuel Osgood. St. Catherine of Alexandria has for her biographer the Rev. Dr. Parks, who has executed his task well, and shows that even the legends of the later ages were not without their use, and much more profitable are the authentic details of the saints of old. *Helena*, the mother of Constantine, is briefly treated of by the Rev. N. Murray, D. D. The legend of St. Mary of Egypt is another of the Editor's productions—the narrative being derived from Mrs. Jameson's "Sacred and Legendary Art." The remarks on the treatment and reformation of the unhappy class to which his subject belonged in the earlier part of her life, are well founded and deserving of consideration. The Rev. Wm. Adams, D. D., touches off the character and happiness of *Monica*, the mother of S. Augustine, in a happy manner. The Rev. A. B. Paterson has given the history of St. Genevieve in a chaste and agreeable style. *Bertha*, wife of Ethelbert, King of Kent, enables the Editor to give a neat sketch of the conversion of the Saxons to the Christian faith, and shows the happy influence that may be exercised by a Christian wife and mother. The hardships and miseries occasioned by the Danish invasions are related by the Rev. Geo. Benton in the life of Ebba, the Abbess of Coldingham. The legends of St. Hilda of Whitby, and St. Editha of Wilton, conclude the volume. The cautions of the Editor, inserted very appropriately in the Preface, are sometimes reiterated by the authors of the articles in a manner rather prejudicial to the interest of the narrative, as though they would say—This is all a fiction; do not believe a word of it.

The design and execution of the engravings are very fine—some of the faces are exceedingly beautiful, and the type, paper and binding, are all superb, and worthy of the preceding volumes, the *Women of the Bible*, and the *Old and New Testaments*, and *Our Saviour with Prophets and Apostles.* We would refer our readers to Messrs. Appleton's advertisements, where they will find a number of other splendid volumes mentioned, highly to be esteemed at the present holiday season, and suitable for Gift Books.

Nicaragua: its People, Scenery, Monuments, and the Proposed Interoceanic Canal. With numerous original maps and illustrations. By E. G. Squier, *late Charge d'Affaires, &c.* In two volumes. D. Appleton & Co. New York, 1852. pp. 424 and 452.

This country at the present moment is an object of great interest to the people of the United States, and the volumes above appear at a fit season, and will no doubt be gladly welcomed. They combine in a reasonable compass much pleasant reading and graphic descriptions of the country and its inhabitants, their manners, politics, revolutions, religion, and social relations. Mr. Squier is an observant traveller, and the reader accompanies him on his peregrinations with a ready mind and delighted eye. Besides these details, however, there are topics of more permanent utility. The Introduction gives a brief and instructive account of the topography, climate, population, and natural advantages of Central America, and especially of Nicaragua, while the latter part of the second volume explains at some length the interoceanic canal, of which so much has been said, gives descriptions of the several routes proposed, with plans and scales, and the negotiations between the Central American and the United States and Great Britain. Mr. Squier, as might be anticipated from his squabbles with Mr. Chatfield, takes strong ground against the pretensions of the last named power in reference to the Mosquito Protectorate, and succeeds in putting it in a very ridiculous light. Late events show the necessity of settling this troublesome claim in an amicable and honorable spirit, by enlightened and accommodating diplomatists; not by ships of war and their epauletted commanders, who are rather out of their element in this line. The Political History of Nicaragua concludes the volume—a continued succession of petty squabbles and intrigues among small statesmen and politicians for their own selfish ends. The author is not a safe guide as far as religion is concerned. He sneers at the duty of fasting, and at former Presidents who have upon certain occasions recommended a national fast. He also quotes in a note without dissent the opinion of a Mr. Crowe, an *English Protestant missionary*, that success of infidelity in this country over the Roman Catholic religion is to be rejoiced at! A truly atrocious sentiment. Of course, he has no love for John Bull, and after a visit to the *Asia*-84 and comparing her with the *Serieuse* French frigate predicts that another war will give France the dominion of the seas: and this because the latter has 64 and 32 pounders, while the former has only guns of light calibre. But unless we are grievously mistaken, they also are 68 and 32 pounders, which are not the *lightest* in naval armaments. These things are questions of fact, not of opinion. Some curious descriptions are given of the habits and religion of the Aborigines, their idols and ceremonial rites.—There are numerous lithographs, well executed, and some tinted, and numerous figures of the idols, monuments and other objects of interest; with several good maps, indispensably necessary for the better understanding of the text. The book is printed in large clear type, and in other respects appears in a very acceptable dress, for which we return our acknowledgements to the publishers.

Rule and Misrule; *or, the English in America*, by the author of "Sam Slick" (Harpers), Judge Haliburton, of Nova Scotia, gives a sketch of the English Colonial History, and shows how the neglect and blunders of English statesmen prepared the way for the revolt of the thirteen States, and their final independence. It is forcibly and pungently written, but Mr. Hildreth complains that many pages have been borrowed from his History, without any acknowledgement. The Judge shows very clearly how the shameful depression of the Church in those Colonies conduced to the separation from the mother country; and we wish the present Foreign and Colonial Secretaries might learn wisdom from the past and civility and propriety for the future, when they have Church affairs to deal with.

Dreamland by Daylight: a Panorama of Romance. By Caroline Chesebro'. Redfield. New York.—1851.

A commendatory preface by Mrs. Ellett leads the reader to expect something more than usual from the subsequent pages, nor have we found the expectation vain. Some of the stories are very beautiful—charmingly conceived and told. There is a depth of sentiment and feeling not ordinarily met with, and some of the noblest faculties and affections of man's nature are depicted and illustrated by the skillful pen of the authoress. Many of the productions will bear frequent perusals, and rare beauties disclose themselves the more they are examined.—One or two, as *Caldore* for example, are *too* romantic.

IO; a Tale of the Olden Fane. By K. Barton. D. Appleton & Co.

The scene is laid in Ephesus, and the sensual, unsatisfying worship of the votaries of Diana, the strugglings of the more enlightened in search of something higher and better, and the lofty musings of the Platonic philosophy, are admirably delineated. The author carries us back in earnest to the days of which he writes, and displays a fine taste and much genius. It is pleasant to find a tale so entirely out of the common run of fiction.

Sixteen Months at the Gold Diggings, by Daniel B. Woods (Harpers), 1851, is in the form of a Journal, and describes in plain language the toils, disappointments, and hardships, of those whom the *auri sacra fames* has led to California. The average yield would seem to be from about $3 to $7 a day—rather an unpromising speculation.

A Voyage round the World; a selected translation from the German of Ida Pfeiffer, by Mrs. Percy Sinnett—Harpers—is chiefly remarkable for the astonishing fortitude and love of adventure exhibited by the German heroine, who has visited Brazil, China, Hindostan, Persia, Russia, and Greece, in her wanderings.

The Excellent Woman is the title of a commentary on the 31st chapter of the Book of Proverbs, v. 10 to 31, with an introduction by Rev. W. B. Sprague, D. D., with numerous illustrations on wood. This portion of the sacred volume is well explained, and the allusions to ancient customs happily elucidated. It is a good little book both for study and practice. (Gould & Lincoln, pub's.)

The Young Christian, by Jacob Abbott, has been published in a greatly improved and enlarged form by the Messrs. Harper. It makes a very neat volume.

The second volume of Mr. Banvard's American Historical Series has been published by Messrs. Gould & Lincoln. It relates the adventures of the early discoverers and explorers of the North American continent—Columbus, the Cabots, the Cortereals, Ponce de Leon, De Verrazzano, Narvaez, De Soto, Frobisher, Drake, Davis, Hudson, Marquette, La Salle, and the Jesuit Hennepin. There is much worth knowing contained in this little volume, and neatly expressed.

The Evening Book or Fireside Talk, by Mrs.

Kirkland, has been published by C. Scribner in his more than accustomed tasteful style—both in print and binding. It contains a series of Essays on various topics of interest to young persons, as *The Household, Dress, Conversation, Politeness, Visiting*, and other matters, and are given in a lively, unpretending, and familiar style, giving much good advice, and many profitable suggestions. The authoress has also given some very pleasing sketches of Western life and manners, and the illustrations, in mezzotint for the most part, are prettily designed and neatly executed.

THE CATHOLIC OFFERING, edited by Bp. Walsh of Halifax, Nova Scotia, has been published in handsome form by Messrs. E. Dunigan & Brother. It consists of a series of Devotional and Didactic pieces in Prose and Verse for all seasons, and contains much that is highly edifying and excellent. Being designed for members of the Roman Catholic Church, it teaches some of its distinctive errors in a very objectionable form, with here and there a slight infusion of polemical bitterness. The evils of "mixed marriages" are pointed out with great force, and it is even declared that they are "impious and sinful," and are "held in abhorrence" by the Roman Church: some considerations of expediency and prudence stated by the Bishop have considerable weight. In general the prose is better than the poetry. The plates are finely engraved, the illuminated frontispieces are splendid, and the whole getting up is very creditable to the publishers, but it will not answer for a gift book for Churchmen.

WATCHING SPIRITS, by Mrs. Ellet, (C. Scribner,) is a well written essay on the Ministry and offices of angels, in which the authoress has in a very comprehensive form collected what Revelation teaches on the subject, and presented it in a form both reverential and attractive. It is also published in a handsome style, and is a work of more than transient interest.

TEN SERMONS, with a prefatory letter addressed to the Rt. Rev. Bishop McIlvaine, by the Rev. G. T. Fox, M. A., of Durham. Stanford & Swords, pp. 192.

The spiciest part is the preface in which the writer avows his hatred of Tractarianism: if either he or the Bishop should ever profess it, their friendship is to be at an end! As for the sermons, we wonder why they were published except to fulfil the adage:

"'Tis pleasant sure to see one's name in print,
A book's a book, although there's nothing in't."

ECLOGAE EX Q. HORATII FLACCI Poematibus. Philadelphia, Lea & Blanchard.

This is another of the excellent school series of Drs. Schmitz and Zumpt, consisting of *selections* from the works of Horace, every thing being omitted which may offend the most fastidious delicacy. A good part of the odes are given, some of the satires and Epistles, and the *De Arte Poetica*. The text is Orelli's, and the notes as usual are brief and to the point.

WORDS IN EARNEST. This work consists of a series of Discourses by Rev. W. W. Everts, J. W. Alexander, W. Hague, G. W. Anderson, and G. W. Cheever, published by E. H. Fletcher, N. Y. It relates to the dangers and temptations incident to young men in large cities and gives cautions and warnings in a strain of good sense, and plain directness. The duties of parents and employers are also forcibly urged. It is calculated to do much good if duly read and the counsel improved.

A WREATH ABOUT THE CROSS, by Rev. A Morton Brown. with a Preface by the Rev. J. Angell James. Gould and Lincoln, Boston, (for sale by the Appletons,) contains much good and edifying matter after the Calvinistic school of theology.

MEMORIALS OF THE LIFE AND TRIALS OF A YOUTHFUL CHRISTIAN, by Rev. Henry T. Cheever, (C. Scribner,) is a memorial of Nathaniel Cheever, M.D., and gives a pleasing picture of his piety and conscientiousness. There are some interesting letters while on his travels in search of health in Spain, the West Indies, Brazil, and other countries, and some exceedingly romantic details.

GLANCES AT EUROPE are a series of Letters by Horace Greely, written in Europe during the past summer, published by Dewitt & Davenport. They are eminently characteristic, and will repay a perusal, but of course the reader will form his own judgment.

GLADNESS FOR GREAT THINGS DONE, a Jubilee Sermon by Rev. N. E. Cornwall, Rector of Trinity Church, Fairfield, Conn., (for sale by Stanford & Swords), contains many details worthy of remembrance relating to the origin and growth of that ancient parish.

We have given an extract in another column, and shall probably make some more.

Mr. J. Robinson, of Baltimore, has published two CATECHISMS of great value for clearness of instruction and orthodoxy of doctrine. Their titles will be found in full on the first page, with recommendations from the highest authority among our Bishops of the past and present time. We rejoice to see them in these days of degeneracy from catholic truth in a part of the Church.

The Rt. Rev. Dr. Lee, Bishop of Delaware, has addressed a letter to the Clergy and Laity of his Diocese respecting the disturbance in the Stanton Church. We have read it with feelings of sorrow and humiliation, that such a document should go forth from one high in authority. We shall insert so much of it in our next as gives the Bishop's version of the facts, and his address on the occasion.

THE LONDON QUARTERLY REVIEW for October is an excellent number. Contents—1. *Widow Burning in India*, an account of this horrid custom, with statistics, and the efforts made both by the government and some of the native Princes to suppress it; 2. *Life and Works of Bishop Ken*, a delightful sketch of that eminently saintlike man; 3. *Puritanism in the Highlands*—some curious details as to certain Scotch Northern Lights, one Alexander Campbell and others; 4. *Correspondence* between Mirabeau and the Count de la Marck, sheds much light on the early period of the French Revolution; 5. *Wilkins' Edition of Sir Thomas Browne*, an examination of his life and writings well worth reading; 6. *The Lexington Papers*, relating to the Courts of London and Vienna at the close of the 17th century, by Lord Lexington, 1694--1698; 7. *Lyell on Life and its Successive Developments*, a searching discussion of some of his geological speculations; 8. *Papal Pretensions*, an able review of the progress of the claims of Papal Supremacy; 9. *Revolutionary Literature*, severe and suggestive—Guizot and Lamartine figure in company with Maurice and Kingsley and a number of cheap (and wicked) publications of the day.

The *Edinburgh Review* for October is also an able number. 1. *Comparative Philology*, a profound and deeply interesting paper for scholars; 2. *Dennistoun's Dukes of Urbino*; 3. *Sources of Expression in Architecture*, a review of Mr. Ruskin's works; 4. *Juvenile Delinquency*, many statements and suggestions of great moment derived from official reports; 5. *Mirabeau's Correspondence*; 6. *The Metamorphoses of Apulcius*; 7. *Neapolitan Justice*, states many facts illustrative of the abuses perpetrated; 8. *The Anglo-Catholic Theory*—an attempted refutation, making the English Church the mere creation of the State; 9. Official Catalogue of the Great Exhibition.

The *North British Review* for November takes an equal rank with its veteran contemporaries. 1. *Prize Essays on the Peace Congress*, a sketch of the meetings at Brussels, Paris, and Frankfort, in '48, '49, and '50, and some brilliant observations on the horrors of war; 2. *Principles of Taxation*; 3. *The Fine Arts in Edinburgh*; 4. *The Old Testament—Newman and Greg*, an able investigation of the crude statements and specious objections of those new-school infidels; 5. *Burns and his School*—Nicolls, Bethune, Whitelaw, Thom' &c.; 6. *The Works of John Owen, D. D.*; 7. *Comparative Philology* (Humboldt on the Kawi Language in the island of Java), a good abridgement of his theory of language; 8. *The Frontier Wars of India*—the war with *Affghanistan*; 9. *Blackie's Translation of Æschylus*—some capital remarks on translations, and on the genius of Æschylus; 10. *Reawakening of Christian Life in Germany*—an account of some recent movements from which the Reviewer hopes much—may be—but before any definite good result is to be hoped for, those no-Churches must obtain the Apostolical succession from England or America.

The WESTMINSTER REVIEW for *October* has the following papers: 1. *Western Africa*; 2. *The Marlboroughs, and the Reign of Queen Anne*; 3. *Reason and Faith*—a cunningly written article, turning the dissensions among Churchmen and dissenters to the disadvantage of Christianity itself, and making a skillful use of the extravagant statements of various writers: 4. *Newman's Political Economy*, with a strong dash of *Socialism*; 5. *Gregory of Nazianzum*, is on the whole a readable article, in spite of some sneers at the holiness and self-denial of the *saint*; 6. *Prof. Creasy's XV Decisive Battles*; 7. *Process and Pleading*—the First Report of the Common Law Commissioners on the subject; 8. *Life and Immortality*—a sad specimen of the fogginess of modern infidelity. Revelation is ignored, and the speculations of heathen philosophers groping for the light, are followed out till they lead to nothing.—We learn that this Review has passed bodily into the hands of conductors of the new-school infidels, for whom it has long had a "sneaking kindness." It is valuable chiefly for showing the self-complacency, the intellectual shallowness and spiritual blindness of these unhappy men. It has the usual notices of foreign literature and new publications.

JUVENILE BOOKS.

WATCH AND PRAY, a sequel to Helen Morton's Trial, by cousin Alice. To all those who have read the first part of this beautiful little tale, we doubt not this admirable continuation will be doubly acceptable. Helen's self-denial during Lent, and her struggles before Confirmation are very natural and interesting.

THE CHERRY STONES, from the MSS. of the late Rev. W. Adams, is a charming book for boys: we will not spoil the interest by telling the story, though we think while perusing the book, the little readers will be as sorely puzzled at the mysterious appearance of the cherry stones as Harry Mertoun.

THE PRIZE DAY and other sketches, being the third series of the "Shades of Character." This collection of stories for either boys or girls are longer than those in the two former volumes by the same author, and equally amusing.

Bound in handsome covers, with gilt edges, and beautiful illustrations on excellent paper and type, they form very appropriate Christmas and New year gifts.

Messrs. Gould and Lincoln have published, YOUNG AMERICANS ABROAD, being Travels in England and France, Switzerland, and other countries of Europe, with illustrations, written by some young pupils of the Rev. J. O. Choules, and who consequently call Laud an "incarnation of sanctimonious cruelty."

Also THE ISLAND HOME, the apocrypal adventures of some shipwrecked youths on a desert Island and in the Pacific—300 miles west of the King's Mills, as ascertained by a watch. Can our young readers find it.

Diocesan Intelligence.

NEW YORK.—Letters Dimissory have been given as follows: to the Rev. William T. Smithett to the Diocese of Massachusetts; the Rev. Lewis P. W. Balch, D. D., to the Diocese of Delaware; and the Rev. George Sayres to the Diocese of New Jersey.

The following clergymen have been received into the Diocese:—the Rev. Ezra Jones from the Diocese of New Hampshire, the Rev. Charles E. Phelps from the Diocese of Western New York, and the Rev. Philip Berry from the Diocese of Maryland.

The approval of the Standing Committee has been given to the Incorporation of the Church of the Holy Trinity, Brooklyn.

MISSIONS.

OFFICE OF THE FOREIGN COMMITTEE OF THE BOARD OF MISSIONS, *No. 2 Park Place, New York, December* 2, 1851.

REVEREND AND DEAR BROTHER:

The approach of the season of the EPIPHANY devolves on me the duty of reminding you that the *first Sunday after the Epiphany*, or some Sunday thereafter as soon as conveniently may be, is the period proposed by the GENERAL CONVENTION and by the BOARD OF MISSIONS, for the Annual Collection in support of our Foreign Missions.

At no former period have the prospects of our Foreign Missions been brighter, or the necessity for an enlarged liberality in their support, more apparent or urgent.

Measures are in progress for extending the operations of our Missions in CHINA and AFRICA. Four additional laborers are now on their way to the former field; and the Foreign Committee have under consideration the appointment of several Missionaries to Africa.

It is evident that this increased expenditure must demand a corresponding increase in the contributions of the Church.

To the PAROCHIAL CLERGY we must look chiefly for an active agency in bringing before their people the necessities of our Foreign Missions, and in giving to their Parishes the opportunity to respond, by contributions, to this cause of CHRIST and His CHURCH.

The appointment of the Epiphany season for this purpose, has been attended with most happy results, in the experience of several years. The most *feeble* Parishes have thus an opportunity of bestowing their mites for the extension of Christ's Kingdom in the world.

In accordance therefore with the recommendation of the BOARD OF MISSIONS, and the action of the GENERAL CONVENTION, it is earnestly and affectionately requested that a collection for FOREIGN MISSIONS be made in your Parish, on the *first Sunday after the Epiphany*, or on some other Sunday during the Epiphany season, if not inconsistent with other stated modes and times of gathering the contributions of your people for this purpose.

In behalf of Foreign Committee,
JAMES W. COOKE,
SEC. AND GEN. AGENT.

It will greatly facilitate the operations of the Foreign Committee, if contributions, *however small*, intended for them, be forwarded with the least possible delay to JAMES S. ASPINWALL, TREASURER, 86 WILLIAM-ST., NEW YORK.

VERMONT.—*Convocation.*—The Quarterly Convocation of the Clergy of the Diocese of Vermont, was holden on the 3d and 4th of December, at Union Church, St. Albans, Vt. Our Rt. Rev. Father in God, Bishop Hopkins, and seven of his Presbyters were present, and took part in the various services of the occasion. The attendance of the Clergy was less than usual, from the fact that the State Thanksgiving was appointed by our Governor, for some peculiar reasons of his own, to take place on December 4th, instead of Nov. 27th; thus, much to their disappointment, keeping several Clergymen at home to care for their own parishes. The Rev. Mr. Townsend, of our sister Church in Canada, favored us with his presence, and added to the interest of the scene, by evincing the mutual sympathy which exists between the members of the venerable Church of England and our own branch of the Holy Catholic.

Public worship was held in the Church on five several occasions, with the Liturgy in full, and with a sermon. On Wednesday, the Lord's Supper was administered by the Bishop, assisted by the Rev Mr Mulchahey. Sermons were preached by the Bishop, the Rev Messrs. Townsend, Cadle, Putnam and Mulchahey, and were listened to with great pleasure and profit, by respectable and attentive congregations. The spectacle of the Bishop in his Episcopal robes, and the surpliced Priests, all participating in the orderly celebration of the different offices of our beautiful Liturgy, was extremely solemn, and will not soon be forgotten by those who witnessed it.

The Clergy also had a meeting at the house of the Rector, and, after the prayers offered up by the Rev. Mr. Cadle, proceeded to consider the Missionary wants of the Diocese, and devise means to meet them.

When we contemplate the objects of the Convocation, viz: a regard to the Missionary work of the Diocese, and the promotion of the Spirit of piety among the congregations of the Church, as well as among those who minister to those congregations in holy things, we must acknowledge that it was good for us thus to have assembled together. And we have no doubt, that the Holy Ghost shed His divine blessing upon this our recent Convocation to the increase of ministerial zeal, on the part of the Clergy present, and to greater earnestness in religion and to warmer attachment to the doctrines, usages and worship of our Church, on the part of the Episcopalians of St. Albans.

It need only be added, that the Clergy were entertained with cordial hospitality in families belonging to the Parish, who will ever welcome the recurrence of an occasion so interesting and instructive to all concerned. c.

Christian Witness.

MASSACHUSETTS.—*St. Stephen's Chapel.*—We have received the Rev. Dr. Wells' Report to the Subscribers to the Episcopal City Mission, and the Contributors for the Relief of the poor, from which we make the following extracts:

'I have, with great effort, made the donations and my expenditures for the poor. balance this year, for the first time.

The above donations, $3285 30, have been bestowed on more than 4000 occasions, in amounts of from a five cent dose of medicine, or an eight cent loaf, to a dollar's worth of fuel, or a month's rent. The following amounts have been given for the following purposes:

Board and Provision	$1186 52
Rent 363 59; Sickness 238 02,	601 60
Clothing, besides second-hand garments,	429 35
Fuel and Lights 352 41; Burials 56 49,	408 80
Bedding and other Furniture,	128 61
Books, Printing and Schools,	88 87
Sundries 31 19; Cash 3 35,	34 54
Tools and Work,	206 01
Travel and Moving,	31 10
Appropriated by the donors for specific purposes,	170 00
	$3,285 30

The relief for the month past, amounting to over $150, is not included in the above. This I have been obliged to do, on my own responsibility. Some more minute details will be found on pages 7 and 8.

St. Stephen's Church.—The daily Morning and Evening Prayer, which was commenced in Boston by this Church, and which has never been omitted a day, is continued as usual, at 8½ a.m. and 4½ p.m. On Wednesdays, there is an address at Evening Prayer, on the Epistle for the week, and on Fridays, an address on the Gospel. The Holy Communion is administered on all days for which a proper preface is set forth, and on the first Sunday of each month: also to the sick at their houses. Christmas, Good Friday, and Ash Wednesday, are celebrated as holy days with the Sundays; on other days for which there is a Collect, Epistle, and Gospel appointed, the service is held at 12 M., with a sermon, or address, on the subject of the day.

Religious services for the past year as follows: The regular appointed services at Church 787 times, at which there have been preached 188 sermons; the Holy Communion has been administered 27 times; there have been baptized 67 persons: there have been confirmed 25 persons; there have been 34 burials; Matrimony solemnized 34 times; Catechising openly in the Church 12 times.—*Ibid.*

MARYLAND.—*Confirmations.*—On the twenty-second Sunday after Trinity, Nov. 16th, in St. James Parish Church, Baltimore County, six persons, and in the afternoon, in Trinity Chvrch, Long Green, one person.

On Thursday, November 20th, in the Parish Church of Christ Church Parish, Calvart Co., seven persons.

On Friday, the 21st., in the Chapel of the same Parish, three persons.

On Saturday, the 22nd. in St. Andrew's Parish Church, St. Mary's County, sixteen persons.

On the twenty-third Sunday after Trinity, Nov. 23rd, in Trinity Church, St. Mary's Parish, St. Mary's Co., two persons.

On Wednesday, Nov. 26th, in all Saint's Church, Tomacquen, two persons.

On Thursday, the day of thanksgiving, Nov. 27th, in Christ Church, Chaptico, four persons.

On Friday, the 28th, in the (Old Fields) Chapel of Trinity Parish, Charles County, ten persons.

On Saturday, the 29th, in St. Paul's Parish Church, Prince George's Co., eleven persons.

On Advent Sunday, Nov. 30th, in St. Thomas's Parish Church (formerly Page's Chapel,) Prince George's County, four persons.—*Ch. Advertiser.*

PENNSYLVANIA.—The following services were performed by the Bishop of the Diocese, during the last month.

In the *county of Philadelphia*, in St. Paul's Church, preached, admitted to Deacons Orders, Mr. William Newton of the Diocese of Kentucky, and administered the Holy Communion on two occasions. In the Church of the Atonement, preached, and confirmed *eighteen* persons. In St. Mary's Church, West Philadelphia, preached, and confirmed *seven* persons; preached also in St. Peter's, St. Mark's, and St. Andrew's Churches. He also addressed the Brotherhood of the Protestant Episcopal Church at their first monthly meeting.

In *Montgomery County*, Lower Merion Township, laid the corner-stone of a Church to be known as the *Church of the Redemption*, and delivered an address.

In *Lancaster County*, preached in Bangor Church, Churchtown, and confirmed *six* persons.

In *Berks County*, preached in Christ Church, Reading, and confirmed *fifteen* persons;—preached in St. Thomas's Church, Morgantown, where he also addressed the congregation on the subject of missions.

In *Chester County*, preached at St. Mark's Church, Honeybrook, and addressed the Congregation on missions, &c.; in St. Mary's Church, preached, and confirmed *three* persons and delivered an address; in St. Peter's Church, West Vincent, preached, and baptized an infant.

He also attended, and by direction of the presiding Bishop, assisted in the consecration of the Assistant Bishop of the Diocese of Illinois,—preaching the sermon on that occasion.—*Banner of the Cross.*

VIRGINIA.—*Episcopal Services by Bishop Johns.*—*Churches Consecrated.*—October 28th, Grace Church, Petersburg. Nov. 3d, St Paul's, Lynchburg. *Confirmations.*—Oct. 26, St. John's, Richmond, 5. Oct. 28, Grace, Petersburg, 10. Nov. 2, Trinity, Bedford, 4. Nov. 3, St. Paul's, Lynchburg, 20. Nov. 5, St. John's, Campbell, 3. Nov. 9, Henry Court House, 4. Nov. 13, Epiphany, Danville, 18. Nov. 16, St. John's, Halifax Court House, 5. Nov. 17, Catawba, Halifax, 1. Nov. 24, St. Timothy, Clarksville, 1. Nov. 26, St. Luke's Mecklenburg, 3.—*S. Churchman.*

From the Manitouwoc Herald.

WISCONSIN.—*Laying the Corner Stone.*—The Right Rev. JACKSON KEMPER, Bishop of the Diocese of Wisconsin, laid the corner stone of St. James' Church, at Manitouwoc, on Monday, the 24th inst. At 3 o'clock, P. M., the congregatson assembled at the North School House, from whence they proceeded in procession to the corner of Chicago and 9th street, the locality chosen for the erection of the Church edifice. The tin box—containing a copy of the Holy Scriptures, a Prayer book, a brief History of the Parish, a copy of the Banner of the Cross, and first and last numbers of the first volume of the Manitouwoc Herald, and some coins,—was deposited by the REV. GEORGE P. SCHETKY, Rector of the Parish. The impressive ceremony of laying the stone was then performed by BISHOP KEMPER, and after chanting the one hundred and fiftieth Psalm, the congregation retired to the School House, where the closing ceremonies and a very interesting address were listened to with much attention.

Through the energy and zeal of the Rev. Mr. SCHETKY, a sufficient amount has been procured to commence the erection of the church. The contract has been let to Messrs. HILL & FELLOWS, and the work commenced in good earnest, to be finished by the middle of June. The plan of the building is after the most approved and modern style of Church Architecture, and when finished will be a comfortable and commodious house of worship, and an ornament to the village.—*Banner of the Cross.*

ILLINOIS.—On the 26th of Nov., 1851, Calvary Church, in Farmington, Fulton co., Illinois, was consecrated to the worship and service of Almighty God, according to the rules of the Protestant Episcopal Church in the United States, by Bishop Chase, who preached the consecration sermon.

This neat and well-finished edifice was founded and built by the blessing of God on the agency of the Rev. Philander Chase, Jr., the Bishop's youngest son—who to his duties of Professor of Mathematics in Jubilee College, adds those of Missionary on Sundays, visiting Calvary Church, 20 miles from home, every other Lord's Day.—The congregation at present is small, but bids fair to increase.—*Banner of the Cross.*

MISSISSIPPI.—*Episcopal Institute.*

To the members and friends of the Protestant Episcopal Church, in the Diocese of Msssssippi, and all others interested in the cause of Christian Education.

The undersigned, the Bishop and Standing Committee of the Diocese of Mississippi, in accordance with the requirements of the late Convention of the Diocese, have established an Institution of learning at Jackson, the seat of Government, with the title of the "MISSISSIPPI EPISCOPAL INSTITUTE," whose object is declared in its Constitution to be the promotion of sound literary and religious learning.

Its government is vested in the Bishop of the Diocese, the Standing Committee, and the Rector of the Institute, and their successors in office, who are constituted its permanent trustees.

The Institution itself, so far as relates to its internal regimen, will be under the charge of the Rector, who has, subject to the veto of the Bishop. the nomination of such subordinate officers as may be required; the Bishop, however, is Visitor of the institution, and its affairs and management will, as provided in the Constitution, always be subject to his inspection.

It has been deemed best for the success and prosperity of this important enterprise, that the institute should be established at once, and put into immediate operation, notwithstanding its limited means; and to that end the Rev. Meyer Lewin, late of the Diocese of Maryland, and at present pastor of St. Andrew's Church, Jackson, has been appointed its Rector; and will, as may be seen by reference to his card, on the first of January, A.D. 1852, commence a regular and thorough system of instruction, at the place of his permanent location.

The trustees congratulate the Church and the public on this auspicious commencement of an undertaking, which, with God's blessing, must ultimately prove of incalculable benefit to this Diocese and the whole Church of God in the South West.

The purchase, made by the Trustees of the Bishop's fund, under the power vested in them by the late Convention, of the beautiful residence and grounds of F. S Hunt, Esq., near Jackson, for a permanent Episcopal mansion, has rendered the location of the Institute at that place, peculiarly appropriate. The buildings for the accommodation of the officers and pupils will be erected on a portion of the grounds adjacent to the Bishop's house; and it is contemplated, if this appeal and the individual efforts connected with it, prove successful, to commence their construction at least with the opening of the year.

The Rector elect is a gentleman of distinguished learning and piety, and admirably fitted, both by nature and education, for discharging the duties of his important station. Indeed, the entire circle of the Clergy of the Church could not, perhaps, supply one more competent. He will, besides, be furnished with ample aid in the conduct of the Institute.

Nothing is needed, under God, to insure success beyond the most sanguine expectations of the friends of the Institution but a display, on the part of those interested in the measure, of that Christian liberality and bountifulness which have ever marked the Churchmen of Mississippi, when appealed to in behalf of Christ and His Church.

The Parish of Jackson, though far from strong, has contributed the sum of three thousand dollars towards the erection of the required buildings; and the trustees are only waiting to collect the additional sum of twenty-five hundred dollars before they commence the construction of a suitable edifice for the Institute. They cannot allow themselves to believe that a measure, so important in itself, and so full of promise to the Church, will be allowed to fail for the want of this sum; without which the Trustees have prudently determined not to commence the erection of buildings.

The Trustees are compelled to look for the support of the Institute and its growth principally to the liberal aid and patronage of the Church in Mississippi. With its prosperity its objects and scope will be enlarged; until in time the Institute will have grown into an Episcopal College; and the college be crowned with a Theological Seminary, where upon our own soil, men may be raised up for the "instruction in righteousness" of their own people. These great ends for the welfare of present and future generations, cannot be accomplished in a day. They must be the work of time; yet must be done at once to insure anything for the future.

The Trustees indulge the hope, not without reason, that, besides those whose ability will not allow of so much, there are within the Diocese many of God's husbandmen who will, for the space of five years, give annually from twenty to one hundred dollars each; to be invested in the erection of suitable buildings, and the permanent establishment of the Institution. So noble a proof of Christian bounty will insure the most ample success, and will prove a blessing to the cause of Christian morals and religion throughout the whole South West.—We trust, too, there are some within our borders who, out of a liberal heart, will give yet more freely of that which God has given them.

We commend this subject to your hearts and consciences—we urge it on you, for your prayerful consideration; and we beg each one who reads this address, to send us such proofs of his interest, be it small or great, in behalf of God and His Church, as will stand the test of that 'great day,' when our deeds shall be judged by HIM who has said, "Freely ye have received, freely give."

W. M. GREEN,
Bishop of the Diocese of Mississippi.
S. PATTERSON,
President of the Standing Committee and Rector of Christ Church, Vicksburgh.
B. M. MILLER,
Rector of Christ Church, Jefferson county.
G. S. YERGER,
W. C. SMEDES,
} Members of the Com'tee.

N. B. All communications on the subject should be addressed to the Bishop, at Jackson, or to Geo. S. Yerger, Esq., Treasurer of the Board of Trustees, Vicksburgh.

FLORIDA.—*Confirmation.*—On Advent Sunday, Nov. 30th, in St. John's Church, Tallahassee. the rite of Confirmation was administered to eight persons: The Bishop addressed the Candidates.

CLERICAL CHANGES.

The Rev. John Campbell White, has been received by Letters Dimissory from the Right Rev. Bishop of Virginia.

The Rev. Joseph Trapnell, Jr., has been transferred to the Diocese of Rhode Island, by Letters Dimissory to the Right Rev. the Bishop of the Diocese.

The Rev. Richard H. B. Mitchell, of the Diocese of New Jersey, has been invited to the Rectorship of William and Mary Parish, St. Mary's County, and has accepted the invitation. P. O. Mount Oliver, St. Mary's County.

Rev. Samuel Penny, Jr., having resigned the parish of Manville, R. I., is at present residing at Brooklyn, L. I., where all communications intended for him may be directed.

The Rev. H. Hollis has resigned the Rectorship of St. Matthew's Church, Plymouth, and Trinity Church, Jefferson, Ohio, and accepted the Rectorship of St. James's Church, Cross Creek, and St. John's Church, East Springfield, Jefferson County, Ohio. He requests his letters and papers to be directed to Steubenville, Ohio.

Died.

In Tallahassee on the 10th inst., Mrs. Eliza McIntosh Shaw, a daughter of George Anderson, Esq., formerly of Tomoka, in East Florida; and relict of the late Lieut. Joseph Barton Shaw, of the U. S. Army.

The prominent characteristics of this estimable woman, were a guileless simplicity—a candor that never swerved—practical beneficence, and unostentatious piety.

Her numerous bereft friends are consoled with the belief, that her Spirit which has "returned to God who gave it," will find eternal rest and felicity in the bosom of that blessed Redeemer, whose "smile is the *peace* of the soul."

Notices.

QUARTERLY SERMON.

Rev. Dr. Hawks will preach the Quarterly Sermon in the Free Church of the Holy Martyrs, (Ludlow St. near Grand) to-morrow afternoon. Services begin at 3 P. M.

The sympathy of Episcopalians is requested to continue sustaining this growing parish in a locality where there is a wide field for our ministrations.

Dec. 27, 1851.

CHRIST CHURCH,
Anthony Street, near Broadway.

Will be opened for Divine Service on Sunday evening next, 28th Dec.

Service at 7 1-2 o'clock.

Dec. 25, 1851

GENEVA COLLEGE.

The Second Term of the year 1851-2 will open on Thursday, January 15, 1852.

Tuition and room-rent *free*.

Geneva, Dec 22, 1851-3t BENJ. HALE, Pres.

The ladies of the Church of the Advent, (Episcopal) intend holding a fair at Knickerbocker Hall, corner of 23d street and Eighth Avenue, on the 29th, 30th, and 31st days of December from 10 A. M. to 10 P. M.

The Eighth Avenue, Phonix, and Knickerbecker line of stages pass the Hall every five minutes.

Dec. 20, 2t.

TO THE ASSOCIATE ALUMNI OF THE GENERAL THEOLOGICAL SEMINARY:

Since the issue of the Executive Committee's late letter to the Associate Alumni of the General Seminary, written inquiries have been made respecting the amount to be annually contributed to the Society's treasury by every alumnus. The first section of the Fifth By-Law states:—"*It is expected of each member that he contribute yearly to the funds of the Association the sum of at least one dollar.*" A year ago, a copy of the amended Constitution and By-Laws, with a Circular Letter and a list of the Officers and Members of the Society, was sent to all the Associates throughout the republic. If, in any instance, it has not reached its destination, the Secretary, on being notified, will be happy to transmit another.

A. BLOOMER HART,
New York, Dec. 9th, 1851. 3t Sec'y.

CHURCH OF THE NATIVITY.

The Church of the Nativity on Av. C, near 6th st., will be opened for divine service on Sunday evenings during the winter, at 7½ o'clock.

Different clergymen of the city are expected to officiate tf

FREE CHURCH OF THE GOOD SHEPHERD.
Rev. Ralph Hoyt, Rector.

No. 5 Chatham Hall, Post Office Block, Chatham Square

Services every Sunday at 10½ A. M. and 3½ P. M.

Oct. 4—tf

Acknowledgments.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 18th inst.

Mr & Mrs D A Cushman, 4; Mrs H Laight, 5; G C Verplanck, 5; H S, 6;—subs—20. Rev J I Robertson, D D, don, 2; T Keese, Christ, Cooperstown, don, 5; total, 27.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Dec 24, 1851 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 18th inst.

Mrs H Laight, 5; G C Verplanck, 2; H S, 2;—subs—9. Rev J I Robertson, DD, 2; Rev C B Wyatt, 1, don, 3; total, 12.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Dec 24, 1851. 20 John street.

FREE CHURCH OF THE HOLY MARTYRS,
Ludlow St. near Grand.

The subscriber Missionary in charge of this station acknowledges—

S C, 20; thro' S & S, J H E, 10; T P C, 5.

Constant demands are made upon him, for the supply of which he must appeal to the benevolent with the prayer that it may not be in vain.

At this season specially, will not the prosperous remember the poor? Will they not give of their abundance to relieve suffering.

Donations may be left with Messrs. Stanford & Swords, 137 Broadway, or with
JAMES MILLETT,
Dec. 22, 1851. 308 Broome St.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

M R, 5; S C, 20; By S & S, D H, 10, C, 50.

N.B.—Further donations for the same object, will be thankfully received. They may be left with Messrs. Stanford & Swords, 137 Broadway, or at 77 2d Av.

LOT JONES, 77 2d Avenue.
Dec. 23, 1851.

THE MARINER'S HOME,
(North River.)

The Missionary of the Floating church of the Holy Comforter gratefully acknowledges the receipt of the following sums:

Two ladies, Xtmas gift, thro' J R Swords, 20, half Home half Poor; J Taylor, thro' G T Bebell, $10 worth of clothing, for poor; ladies of Grace ch Brooklyn Heights, thro' Mrs Dr Vinton, 8 new garments for destitute sailors.

D. V. M. JOHNSON,
In charge of the Fl. Ch. of the H. Com.

Charles Ely, 104 Broadway.
T. P. Cummings, 82 Beaver-st.
Ed. Haight, 68 Maiden Lane.
} Committee.

N.B.—Donations may be sent to either member of the Committee, or to the Missionary at Messrs. Stanford & Swords, Broadway.

Dec 22, 1851.

P. S. A few hearts have been made glad through this bounty, and a few tears of sadness dried, or rather exchanged for those of gratitude and joy, bespeaking God's rich blessings upon those who thus remember His poor.

I need not add, that further gifts will be needed ere this cold winter is gone, and that they will enable the Missionary to go, not merely to speak words of comfort to the poor, but to relieve somewhat their anxieties, arising from their pressing wants.

THE POOR.

Manifold, indeed, are the calls and claims on the charities of our wealthy Episcopal families. Let me hope, however, that those families may never forget the first field of the P. E. City Mission Society. It is at this moment densely populated by the poor, and those poor the most destitute and least provided for of any in the city.

For ten years my ministry has been given chiefly to the poor of the lower wards, and with God's help, it shall be continued. For the sick, and aged, and widows, and orphans, I respectfully ask your aid.

Donations may be left in the care of Stanford & Swords, 137 Broadway, or of Benjamin Evans, 172 Broome st.

I thankfully acknowledge $10, from D H, by Messrs S & S. B. E.

Dec 23, 1851.

THE POOR.

ST. SIMON'S GERMAN FREE CHURCH.

The undersigned gratefully acknowledges the receipt of the following donations for the poor.

D H, by S & S, 10.

He would most earnestly solicit the assistance of the benevolent, in behalf of the poor of his parish.

The large sphere of his missionary labors, brings him daily in contact with the most distressing cases of affliction and destitution, never has he known a period when cases of sickness were more numerous, nor distress for want of employment more general.

These facts, he humbly trusts, are sufficient to induce those who have hitherto entrusted him with the means of relieving many cases of distress, to again stretch forth a helping hand; and also to move others, blest with the means, to kindly remember the destitute stranger at this inclement season.

Donations will be thankfully received, and may be left with Messrs. Stanford and Swords, 137 Broadway, or with
THOMAS COOK.
276 Houston St.

ST. JOHN'S CHURCH, WILLIAMSBURGH.

The subscriber gratefully acknowledges the receipt of the following,

Rev Mr Eigenbrodt, All Saints, Xtmas ofg to aid in the erection of his little free chapel.

Further donations for the same object will be thankfully received. They may be left with Mr. Dana, Agent S. S. Union, No. 20 John St. or sent to my address, No. Lewis Place, Williamsburgh.

B. F. TAYLOR,
Dec 22, 1851. Missionary.

Advertisements.

LITTELL'S LIVING AGE, No. 398, 12½ cents.

CONTENTS.

1. Revelations of a Common-place Man, *Fraser's Magazine.*
2. Dramas of Henry Taylor, *Blackwood's Mag.*
3. Kossuth and Magyar Land, *Exam.*
4. Tahiti, *Morn. Chron.*
5. Against Intervention, *Times.*
6. What shall be done unto the Sultan, *Punch.*
7. Miss Leslie, *Arthur's Home Gazette.*
8. Vienna, *Morn. Chron.*
9. Nicaragua, *N. Y. Courier.*
10. The Cape of Good Hope, *Times.*

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Commentary on the Book of Common Prayer, by Bishop Brownell.

In various styles of binding. Published by
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ANGEL'S SONG.

Beautiful Illustrated edition of the Angel's Song, by C. B. Taylor,

Author of Lady Mary, Margaret, Records of Good Mans Life, &c., &c. Just Published by
STANFORD & SWORDS,
Church Publishing House,
137 Broadway.

A CLERGYMAN wishes permanent board in a private family, north of Houston, and east of Hudson St. Please address A. B. H., Broadway Post Office, No 422½

Dec 27, 1851—4t

Books and Fancy Articles—At 108 Nassau street, in the building, corner of Nassau and Ann streets, where D. FANSHAW'S Book and Job Printing Office has been for years, he has for sale an extensive assortment of writing desks, work boxes, chess boards, dressing cases, &c. made of papier mache, rosewood, mahogany, &c. Also, card cases, porte monnaies, pocket books, portfolios, card baskets, ink stands, paper weights, &c. as well as a large assortment of books suitable for holiday presents. Most of them are for sale at less than cost, as he is still under the necessity of storing a great portion of the stock he last May removed from his large store in Broadway, compared with which his present place is but a little one.

Dec 27—2t$

HOOPER'S CHURCH BELLS.

THE Subscribers, agents for these Celebrated Bells, offer them at a reduction from former prices. The large number of heavy Bells furnished from this foundry during the past year, for almost every State in the Union, is sufficient guarantee for their sweet, melodious and deep tones in which they are unrivalled. The fire bell at Brooklyn, weighing near 7700lbs, is from this foundry, and one is now being cast for this city, to weigh 20,000lbs, by far the largest ever cast in this country. They are warranted to give satisfaction in all cases, or may be returned. Factory and Steamboat Bells of all sizes.

BALDWIN & MANY,
July 26-tf 49 John st, corner Dutch.

ENCAUSTIC TILES for Floors of Churches, Public Buildings and Dwellings.

The patterns are various; some of the richly inlaid ones being copies from the Cathedrals, and comprising Emblems, and effigies of the Evangelists, &c. Various patterns may be seen permanently laid down at the store of the Subscribers, by whom they are kept on had for sale.

MILLER, COATES & YOULE,
July 26-6m 279 Pearl st., N.Y.

BEAUTIFUL GIFT BOOK.

NOW ready, **The Evergreen** for 1851, splendidly bound in Turkey red, extra gilt; a beautiful and appropriate gift book for the Holidays. Price $3,25; in plain binding, 2,50.

SANTA CLAUS—By Clement C. Moore, elegantly illustrated. Price 12½ cts.

BISHOP HORNE'S WORKS—Handsomely bound with Morocco backs.

The Revellers, Midnight Sea, and Wanderers, and all the Allegories of Adams and Monroe.

NOW READY.—The January number of the Evergreen, containing an engraving (expressly for this magazine) of KOSSUTH; an article on "Hungary;" "The Queen's Fate," a thrilling tale of the days of Herod; "A Burial in the Mountains," by Rev. Frederick W. Shelton; "Letters from Jerusalem in the days of Pontius Pilate," by Professor Ingraham; an Article by B. T. O., and other choice reading.

The Evergreen contains nearly one fourth more reading than it did last year, and is furnished at the same price, $2,00 a year, or two copies for 3,00, in advance. Wm H. Onderdonk, Editor and Proprietor.

BUNNELL & PRICE, 120 Fulton Street.
Dec 20.—2t

CLOCKS FOR CHURCHES, PUBLIC Buildings, Railroad Stations, &c.—The undersigned having succeeded in counteracting, effectually, the influence of the changes of temperature upon the pendulum, and introduced a new regulator, by which great accuracy of time is produced, also the retaining power (which keeps the clock going while being wound) are prepared to funish Clocks superior to any made in the United States. Ample opportunity will be afforded to test their performance, and those not proving satisfactory when completed, may be rejected. Astronomical Clocks made and warranted equal to any imported.

Glass (Illuminated) Dials of the most beautiful description furnished. Address

SHERRY & BYRAM,
Oakland Works, Sag Harbor, L. I.

"Mr. Byram has established reputation as one of the first clock makers in the world."—Scientific American.

"Mr. Byram is a rare mechanical genius."—Jour. Com.

Sept 6, 1851—1yr$

MOUNT OLIVET CEMETERY.

AN INCORPORATED INSTITUTION, in readiness for interment, embracing a desirable tract of land of great diversity of surface and beauty of scenery, near Maspeth, Long Island, 3½ miles from the Williamsburgh ferries; conveyance by omnibus over the planked road to Newtown.

Price $50, and $5 for grading for lots of 20 by 16 feet. Half plats and lots of other dimensions, in proportion. Usual charge for openings.

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Rev. Edward Ballard, Principal.

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Dec 6—4t

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Nov 22—3t$

REPORT FOR NOV., of the New York Life Insurance Company, 106 Broadway. This institution during the month of Nov., 1851, has issued One Hundred and eight new policies, viz:

To Merchants	25	To Manufacturers	18
Lawyers	4	Mechanics	0
Clerks	7	Agents	4
Farmers	12	Clergymen	0
Ladies	4	Machinists	
Physicians	8	Public Officers	3
Hotel Keepers	2	Planters	0
Artists	4	Navigators	0
Teachers	1	Others	16
	67		41

Total for the month, 108
Whole number of policies issued by the Company, 7753
Accumulated capital,

$400,000,

which is principally invested in New York and United States Stocks.

Dividends are declared annually on all policies issued for the whole term of life, and have always been 50 or 40 per cent.

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The Evergreen, OR MONTHLY CHURCH OFFERING, for 1852.

The attention of Episcopalians is asked to the new volume of the above Magazine. The amount of reading matter will be *increased* nearly *one-fourth*. The number to contributors is constantly enlarging, and the proprietor will furnish a Magazine for the ensuing year equal to any published.

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We shall commence with the first of January number the publication of "*The Queen's Fate*," by a new contributor. The scene is laid in Judea, in the days of Herod the Great, and the scenes depicted are of the most thrilling interest. We shall also have a Sketch by the Rev. FREDERICK W. Shelton, and letters from Jerusalem, supposed to have been written in the days of Pontius Pilate, will be contributed by PROFESSOR INGRAHAM. The Magazine will also contain other papers of interest and importance.

We append the following recommendation:

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Poetry.

Christmas.

Not with sound of shout and trumpet
Came the dawn of Christmas day,
'Twas a band of mountain shepherds
Sought the manger where it lay,
And a glory shone around it
Like the glory of the Sun,
And the shepherds knelt and worshipped
When they saw the Holy One.

And a voice was heard from heaven,
Soft descending to the plain—
Saying, "Peace be unto Nations,
And Good Will be unto Men;"
For the love of God descendeth,
And the Son of God begins
On the mission God hath willed, to
"Save *His* people from their sins!"

Not with trumpets, nor with banners,
Nor with tramp of armed throngs,
Strode the victor to his triumph
O'er the ages' gathered wrongs;
But with pity stooping downwards
Into spirits sorely tried,
Gave the blind man back his vision,
And the weeper's eyes were dried.

Then the glory left the manger,
Left the manger where it lay—
And became the hope of nations,
And the dawn of perfect day;
And the lowly leaped and shouted
For they were no more oppressed,
And they said 'twas sure, the promise
"Abraham's seed shall all be blessed."

Then the neighbor grew a brother,
And the hungry ones were fed,
And they gave a stone no longer
When a brother asked for bread;
And the front of war grew calmer,
Grew more human all its looks—
And the swords were turned to ploughshares
And the spears to pruning hooks.

Still the glory spreadeth onward,
Though the tempted and the tried
Sits in heaven with his Father,
By his loving Father's side—
Still in spirit is he with us,
Will be with us evermore,
Until sin has found a victor,
Until sorrow shall be o'er.

So we joy when Christmas cometh,
Through the lattice softly streams—
For the day has brighter visions,
And the night has sweeter dreams;
And our hearts are full of carols,
If we open but our hands,
Where the widow sits in mourning
And the beggar stricken stands.

So we joy when Christmas cometh,
Christmas full of holy cheer—
And we pray it find us better
With the lapse of every year;
Find our hearts more true and tender,
Find our hands more true and strong,
And our spirits like good Jesu's
Firm to triumph over wrong.

So we joy when Christmas cometh,
And we clasp our open palms,
And we give our friends a blessing
And we give the needy alms;
And we own all men are brothers
In the circle of the Sun,
And we say in Christ's good name,
"Let the Father's will be done!"

New Yorker.] C. D. Stuart.

Selected Matter.

P. E. Church Missionary Society for Seamen.

The Committee to whom was referred the subject of the expediency of establishing other Missionary Stations, respectfully

Report—That they have taken the subject into mature consideration, and deem it not only expedient, but highly important that at least a *third* station should be established in the South-Eastern part of the city, on or near the river side between Wall St. and Whitehall, as a large number of boatmen and sailors are generally on board their vessels, in that quarter, to whom no opportunity of worship, or religious instruction in the vicinity is offered.

Your Committee are of opinion that if the opportunity were offered many might be induced to hear the gospel and observe the Lord's Day, who now entirely neglect those privileges. The only suitable room which has been found is part of the Franklin Market, in Old Slip, but which at present cannot be procured, as the Committee of the Common Council to whom the memorial of your board was referred, cannot at present (and with less prospect of it now, than heretofore) make a report in favor of it. Possibly a barge or tow boat might be procured for a time, or he might preach the gospel of Christ in the open air to the hundreds who seldom hear it, a course which it is understood will meet with the approbation of the Bishop elect of the Diocese.

Notwithstanding their inability to procure a suitable room, your Committee are nevertheless persuaded that a Missionary might be very profitably employed in this direction, (as above limited) who, by improving the opportunities presented, would prepare the way for a permanent station and render efficient aid in the great work. A missionary of the true spirit will find both the field and the means of cultivating it.

The Committee beg to draw the attention of the Board to the labors of the British and Foreign Sailors' Society of the City of London, who at their last anniversary on 10th Nov., report—that they have *one* church near the London Docks where services are held on the Lord's Day, and during the week—seats free. Connected with the Church are a Sunday School and a sick and visiting society by which the neighborhood had been greatly benefited. This Society has *five* missionaries in the field (with only one Church) who are *daily* engaged in visiting the vessels in port—they have also under the control of the Society, Sailors' lodging houses, where both the property and the morals of the sailors are cared for.

With such results before them, confirming their own views, your Committee would earnestly recommend the appointment of at least *another* Missionary as soon as the necessary arrangements can be made, and for which the requisite funds can probably be raised, without drawing largely, if at all, from the present resources of the Society.

The increase of the foreign and inland commerce of our city has been very great since the establishment of the station on the North River, and it calls for a corresponding extension of our labors, as soon as the means can be obtained.—Our experience as a Society has hitherto proved that strength has been given for the day, and we have every reason to put our trust in the Lord, and to go forward in this work.

We also append the following extract at the request of the Secretary:—Ed. Cn.

A SINGLE SENTENCE.

On the 8th of Febuary last there died in Edinburg a venerable Baptist pastor, Mr. James Alexander Haldane, in his eighty-fourth year. In his early life he commanded the man-of-war Melville Castle. While engaged in an action one day, the decks of the ship were cleared by the broadsides of the enemy. Captain Haldane ordered a fresh set of hands to be "piped up," to take the place of the slain. The men, on seeing the mangled bodies of their comrades scattered over the deck, instinctively drew back: at which their commander poured forth a volley of oaths, and wished them all in hell. One of the seamen, who had been religiously educated, shortly afterwards said to the Captain, in a respectful and serious manner, "If God had heard your prayer just now, where should we have been?" The engagement terminated; but a greater victory had been achieved *over* Captain Haldane than *by* him. The old sailor's words were winged by Him who never smites in vain; and from that day the gallant and reckless officer became a changed man He lived to preach the gospel for fifty-four years, Among the early fruits of his ministry was the conversion of his brother Robert, now well known as an able, learned, and pious commentator. Robert went to Geneva; and during a sojourn there of several months (about 1814,)he labored with unwearied assiduity to reclaim the pastors and theological students, whom he met with, from their rationalistic errors, to indoctrinate them in the evangelical faith, and to lead them to seek a personal interest in the Saviour. The blessing of God was with him. A considerable number of young men became hopefully pious; and among those in whose conversion he had a main agency were Frederick Monod, now one of the pillars of the evangelical Church in France; Felix Neff, the devoted young pastor of the High Alps, whose memory is held sacred in both hemispheres; and Merle D'Aubigne the eminent historian of the Reformation. To pronounce these names is to show how impossible it must be for any created mind to gather up the results of that single conversion on board the Melville Castle. And that conversion was brought about through a *single sentence* addressed by a sailor to his commander, firmly, but courteously reproving him for his profanity!

This case, it is conceded, is a strong one. But is it not instructive? Does it not shame our remissness in the great duty of bringing men to Christ? Does it not hold out the amplest encouragement to fidelity and zeal in this most important work? "They that turn many to righteousness shall shine as the stars, for ever and ever." How glorious a crown, then, will adorn the brow of that poor seaman who maintained his loyalty to *Christ* at the hazard of offending his commander, and whose faithfulness has already told with an efficacy so powerful and so auspicious upon the Church and the world.—*Am. S. S. Journal.*

Extract

From the Eighth Annual Report of the N. Y. Association for improving the condition of the poor, for the year 1851.

V. *Special efforts have been made to diffuse sound practical views, in respect to the nature and objects of this charity.* This great city presents an ample, but a very difficult field for the exercise of benevolence. Being the commercial metropolis of the Western world, whither the tide of European emigration most strongly sets, it is peculiarly exposed to an inundation of foreign paupers. Nearly 2000 vessels, being an aggregate of more than a million of tons burthen, are employed in bringing passengers to this port. Of the vast crowd of emigrants thus arriving, the larger part bring with them the means of reaching their destination in the interior, where, by their industry and energy, they become valuable acquisitions to the country. For the relief of the less fortunate, who from any cause are needy and suffering, a fund is provided by a tax upon ship-owners, which is prepaid by the passengers themselves. But, notwithstanding this provision, the destitution among us requiring charitable aid is chiefly imported. According to the county official returns, the number of paupers chargeable to the State during the past year, amounted to 104,399; and during the same period, the alien emigrants in the State chargeable to the Emigration Department, were officially reported to be 50,000, making the whole number relieved 154,399. Of the State paupers, but 46,116 were natives, while 59,283 were foreigners, to which add the before-named 50,000 recent emigrants, and the result shows that 119,283 foreigners, or more than 70 per cent of the whole number of paupers relieved or supported were from foreign countries, and 45,116, or less than 30 per cent., were natives. Startling as this exhibit may appear, in view of the enormous emigration of the past ten years, it was to be expected. From January 1st, 1842, to October 1st, 1851, 1,417,871 emigrants have arrived at this port alone; and as this city winnows from the immense mass the most infirm, improvident and thriftless, who remain here to subsist on alms, and augment the number of the indigent, it is not surprising that so undue a proportion of the dependent among us are foreigners. Dividing the destitute of the city into eight parts, but one part, or an eighth of the whole number, would be American. While these remarkable facts strikingly illustrate the disinterestedness of our municipal charities, they also show that poverty here is of so unnatural a growth, that most of our alms-giving institutions might be disbanded, but for the necessities of the foreign poor.

We may not doubt that the evictment of tenantry from estates, and the wholesale shipment of parish dependents are now, and long have been, a part of the economic arrangements in Europe, and especially in Ireland, in order to rid the wealthy of the burthen of their support. But if we see much inhumanity in such an unscrupulous expatriation of the poor, and injustice to ourselves by such a systematic invasion of our country by the indigent, we should not imitate the example we condemn, by suffering those thus thrown upon our shores to perish by our neglect.

And yet, the liberal course which has hitherto been pursued by the Association in respect to these classes of the poor, has brought upon it, the Board regret to say, the censure of some donors. The complaint is, that a large part of the Institution's expenditures are bestowed upon persons of foreign birth, and chiefly of the Roman Catholic faith, while persons of the same faith are generally unwilling to contribute to its funds. They do not complain of the poor who have no ability to give, but of the rich among them, who, having ample means, yet refuse to contribute of their means to this charity, by which their poor are so greatly benefitted; and hence, the foreign poor of that denomination, are chiefly relieved and supported by Protestant funds. Such, in brief, is the substance of the charge, the truth of which cannot be disputed; but as it is preferred in a tone which implies that the principles admitting such a distribution of alms are unsound, the Board feel called upon for such an explanation, as, they trust, will make the duty of such a distribution more obvious than it may now appear The subject is not without difficulties; but these difficulties, they believe, exist less in the subject itself, than in the medium through which it is viewed. If the origin and objects of this Association are impartially examined, and the mutual ties and dependencies by which Providence designs to unite in one brotherhood the entire family of man, are recognized, they confidently cherish the hope that the principles on which the Institution bestows alms will be approved by every unbiassed mind. Without further introduction, they remark:

First. That previous to the establishment of this charity, all the alms-giving societies in this city were organized for the benefit of specified classes, which left all that were not included in these classes, to beg or suffer unrelieved, unless they availed themselves of public charity. Hence our streets were filled with vagrants and mendicants, and the wants of the poor became so urgent, as frequently to require the volunteer exertions of our citizens in different wards and localities, every winter for their relief. The absolute necessity, in short, of a permanent provision, commensurate in extent to the relief of all the poor in the city not otherwise provided for, was universally felt and acknowledged, by all informed on the subject. To meet this want, this Institution was formed, being expressly for the benefit of all the indigent in the city, irrespective of every sectarian or national distinction, and on this clearly defined basis, appeals were subsequently made for co-operation and funds, which were generously and confidingly responded to by thousands of our citizens, who became members of the Association, and liberally contributed for its support. Having, therefore been organised under these circumstances for such objects, it is imperatively bound to abide in entire strictness to these objects, and carry into effect its promulged principles. It has no right to limit or restrict its charities in any way contrary to the conditions it has publicly expressed. If it should withhold alms from any on account of peculiarities of faith, or country, or for any other pretext which involves a departure from avowed principles, the organization would virtually be dissolved.

Second. Although the Association is designed for the benefit of all the poor in the city not otherwise provided for, it does not follow that all who apply will receive aid, for alms-giving is not recognized as the only or the important charity. The Constitution says that it shall be granted only so far as is compatible with the physical and moral elevation of the indigent. And as these latter important results may be endangered by indiscreet relief, the Institution does not blindly dispense its favors, but requires of its Visitors careful discrimination. If the applicant however, has no other resource, and after careful examination is found to come within the scope of the Association's objects, the Visitor is under moral obligation to give such relief as it has pledged itself to bestow. In such cases, to make sect or birth a disqualification for alms, would not only be unjust to the individual, and a direct violation of the Constitution of the Association, but, if generally carried into effect, would defeat one of the leading objects of the Institution, inasmuch as seven-eighths of the poor it was designed to relieve, would thus be excluded from its benefits.

Third. The views of the Association which appear to be entertained by the complainants, do great injustice to its disinterested and elevated character. A better knowledge of its principles would have shown them that it regards every man as a neighbor and brother, and prompts to the exercise of kindness and beneficence to all. It overleaps all denominational and national considerations, and within its appropriate sphere is as free as the air and sunshine. It was formed on the divine model which admits of no such contracted limitations; and it is manifest that any system inferior to this would not have adequately provided for the poor of this great community. Whoever, therefore, admits the authority of the model, should also admit the claims of the principle here recognized and founded upon it, for it is of universal and perpetual obligation. And let it be remembered, that in it there are no conflicting requisitions. It does not hold a man responsible for his neighbor's faith or conduct; but it does hold him responsible, if having the opportunity and ability to give, it sees him suffering and withholds relief.

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5 Civility Never Lost	3
6 It Will do To-morrow	3
7 Oliver Kirby	4
8 Fear to Fall	2
9 Ethel Bulkeley	3
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11 Mrs. Gibson	3
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Address orders to
DANIEL DANA, Jr., Agent,
20 John street, New York.

Nov. 15.—tf

CHURCH BELLS.

CHURCH, Factory, Steamboat, and Locomotive Bells Constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.

An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.

Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.

All communications promptly attended to.
ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1851.—d6tf

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notide that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avenues, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq, Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L Cothral.

Officers—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.

Chaplains—Rev Gardiner Spring, DD; Rev N Bangs, D D; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Rev Samuel R Johnson, DD.

Published and for sale by

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository No. 20 John street, New York:

BOOKS OF INSTRUCTION,

Union Primer	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1	"	1 25
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Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,)	"	4 00
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" " 3, "	"	6 00
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" " 3, "	"	5 00

NEW BOOKS OF INSTRUCTION:

"Questions on the Book of Genesis," Parts I. II. Price $6 per hundred each.

These Questions are found to give very general satisfaction. They are recommended by several of our Bishops who have examined them. The series is to be continued, and will be followed by "Questions on the Book of Exodus."

The Church Catechism Simplified by Question and Answer; by a Member of the Diocese of South Carolina. Price $3 per hundred.

In its adaptation to the simplest minds, this book is believed to have no superior among the Catechetical books now in use.

Scripture Reading Lessons for Young Children, Part I $5, Part II. $6, Part III. $5 per hundred, or the three parts in one volume, half morocco, at $25 per hundred.

"These pages are intended to teach children about Jesus Christ. To do this it was necessary to give a short account of man's creation in innocence, and of his fall into sin. For, without knowing something of these, the coming of the Saviour cannot be understood. And this seems to be the due order for instructing Christian Children: who may then afterwards be taken back, with far more profit, to the whole stream of the Old Testament history. Since there are already other works with various titles, the aim of which differed little from this, it is, perhaps, necessary to say in a single word what seems to be the distinguishing feature of these pages. It is, then, the combination of simplicity with reverence. Many Parents have felt a grievous lack of this union in the works here referred to. Indeed no excellence is of more rare attainment than the power of speaking simply, and yet with due reverence. It is so easy to strip these great truths of their mystery, whilst we intend only to remove their needless difficulty. To this danger all representations of the childhood of our Blessed Lord are especially exposed. Children should feel that He was truly a child; as truly as they are children; but they must feel, at the same time, that He was the very Son of God; and this they will not do, if the veil which God's word has drawn over that childhood is rudely drawn aside. The great difference between the faith of Children and adult Christians is, that the one is more implicit, the other, more ascertained. The faithful child has probably quite as true a notion of the unfathomable mysteries of the Christian revelation as the reasoning man. Only the child cannot define what he believes; he cannot mark out the distinctions between his faith, and error; he has not ascertained the proportions and lineaments of the truth which is within him. This, therefore, may suggest to us, how to instruct Children with simplicity, and yet with reverence. It must not be by speaking of the Holy Child Jesus, as if He were only a very Holy Child; for this will rob Children of their implicit, undefined perception, that He was truly a Child, and yet was far, far more than any Child; but it must be by casting off those distinctions, guards, and refinements which unbelief and false doctrine have made needful for the adult, but which it is one blessedness of their age not to need; and so bringing back the tone of statement to that of the most primitive times, when yet creeds and confessions were not, and were not needed in the Church; when there was a blessed freedom of statement, because there was a perfect simplicity of belief. The Teacher's aim will be, not to remove, by familiar explanations, difficulties which he thinks will rise in the Child's mind, but to remove from his own statements all those parts which are the necessary results of those heresies and false doctrines which, amongst perverse men, have grown out of those difficulties. His aim will be, not to simplify the Gospel statements, and so explain difficulties, but to bring back the common statements of the day to the old standard of Gospel simplicity. Thus, for example, this true rule of Christian teaching will give the statements of Scripture concerning our blessed Lord's Godhead and Manhood, each in their fulness; not supposing that familiar explanation will remove their difficulty, but trusting to the brooding of the Spirit, over the nature God has given to the Child, for the power it needs to receive, as it ought, the truth in each of these mysteries.

For this purpose, it would seem to be the great rule that as to these deep things the very language of God's Word should be used. This, therefore, has, as far as possible, been done in the following pages. And further, perhaps we may say, that the next great security is to be found in the instruction being that actually given by a Christian Mother to her own Children. For no studied attempt to produce this result, no forced effort to place the mind in the attitude of such an instructor, can give as good a promise of success, as that afforded by the secret instincts of the new life in such a heart. To none else can those words of deepest wisdom as literally apply. Little children, "I have fed you with milk, and not with meat."

That security is to be found in these pages. They contain the words of one, who, out of the sacred fountains of a Christian Mother's love, has drawn forth, day by day, their portion of her own little ones. May that God whose "revealed Word" belongs by His "Gracious gift to us and to our Children for ever," so give His blessing to this book, that it may help to bring manyy a yound heart to Him, who suffers the little Children to come unto Him, and forbids them not.

"Evidences of Natural and Revealed Religion," also, the Doctrines and Institutions of Christianity; by the author of 'Reasons why I am a Churchman,' half morocco, $30 per hundred.

"To the kindness of the Executive Committee of the General Protestant Episcopal Sunday-School Union in New York, are we indebted for this excellent little book, for which we return them our best thanks.

The only hesitation which we feel in speaking of it, arises from the consciousness of our inability to speak in terms of sufficient commendation of so admirable and so needful an addition to our educational library.

We congratulate all who think with us, that religious education is paramount to all other, and that a child should not be left to grope his way in the dark to the Truth; that in this volume they are at length supplied with an aid at once short and full—short, but not so short as to be superficial; full, but not so full to be tedious—one, which is in every respect calculated to attract and to edify, presenting in its clearness and truthfulness the happiest combination which we have yet seen, for making of the young disciple a willing and an understanding learner.

That which adds greatly to the value of this little book is, that, besides a careful investigation of each branch of evidence, there runs throughout a vein of piety, which will teach the heart while the head is being stored with rich materials for future meditation, as well as for present instruction."

* * * * * * *

"Heartily do we wish Book, Author and Student, God speed."—[*The Church, Toronto Paper.*

PERIODICAL.

The Children's Magazine, monthly publication, 24 pages, 18 mo; single, 25 cents per annum and 50 copies for $10; payable in advance.

☞ Address all orders for Books, and all remittances to
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Church Depository, 20 John St.

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

H. PILCHER & SON,
Organ Builders, Newark, New Jersey.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

GRACE CHURCH, BROOKLYN HEIGHTS.

FOR SALE, Scrip for Five Hundred Dollars, receivable for Pew or Pews in said Church, will be sold at a discount, and the proceeds appropriated to the charities of the Church. Enquire of S. N. Burrill, corner of Montague Place and Court-st, Brooklyn.

Mar—tf

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.

N. B—Powerful and sweet-toned Church Organs, from $300 upwards.

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleeker st. cor Wooster st.

FAMILY SCHOOL, UTICA.

Rev. P. A. Proal, D.D., Rector; Miss Mary Proal, Principal.

THE AUTUMNAL TERM of this Institution, for the Education of young Ladies, will commence on Monday, the first day of September.

Application may be made to the Principal, or to Rev. Dr. Proal, Trinity Church Rectory, Utica.

The course of instruction is designed to be of the most thorough character, and is strictly connected with religion and the Church.

The number of pupils is limited consistently with the family feature, which it is intended to preserve. tf

ST. MATTHEW'S HALL,
Port Colden, Warren County, N. J.

THE SIXTEENTH SESSION of this English and Classical Institution, will commence on the 1st of November. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

For further information or entrance, early application should be made to the
REV. P. L. JAQUES, Rector.
tf

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York.
Rev. W. W. Olssen, A.M., Prin.

FALL TERM Of this Institution will commence on Monday, 2d of November next. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railload.

For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.

Oct. 4, 1851.—tf

THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
No. 11 Wall Street.

THE FUNDS of this Company, on the 1st August, 1851, amount to over

$1,300,000,

and the annual income is now about $550,000—Charter perpetual.

This Company commenced business in May, 1845, and the success attending its operations is unprecedented.

The plan is Mutual, all policies for the whole term of life, participating in the profits, after the payment of the second premium.

Dividends of profits are declared on the 1st of January annually, and all dividends over the sum of $200,000, (which must always remain with the Company as a contingent fund, in addition to the Reserve Fund) are paid to the insured in their regular order.

Parties insuring for the whole term of life, are allowed to give their notes bearing interest at 6 per cent. for one half the annual premium, when the amount is $50 or over.

Persons who desire, may pay quarterly or semi-annually. No risk is taken exceeding the amount of $10,000.

All who have paid their full premiums in cash, may receive the scrip of the Company, upon which they can obtain two-thirds at any time, the balance to be paid when the dividend of the year for which the scrip was issued is redeemed.

The affairs of this Company, prior to every dividend, are subjected to a rigid mathematical examination; and the greatest care is taken to secure the safe investment of its effects.

Prospectus and annual statements furnished upon application at the office. The Medical Examiner attends at the office daily from 1½ to 2½ o'clock.

Dr. James Stewart, M.D., Medical Examiner; Residence No. 3 Abingdon square.

ROBERT L. PATTERSON, President.
JOEL W. CONDIT, Vice President.
JOS. L. LORD, Agent.
B. C. Miller, Secretary.
L. C. Grover, Counsel. Aug 16.tf

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles to wit—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

CHURCH ORGANS.

HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:

A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory.
New York, Sept. 6, 1851.

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleecker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the society, may become a Counselor thereof, upon signifying his wish to the President. Any clergyman wishing to participate in all the benefits of the society, is (if not over 55 years of age) entitled thereto upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers for 1851:

President:
JOHN T. ADAMS, 87 Wall street.

Corresponding Secretary:
CHRISTOPHER S. BOURNE, 52 Wall street.

Recording Secretary,
FREDERICK W. WELCHMAN, 84 Broad st.

Treasurer;
THOMAS P. CUMMINGS, 74 Beaver street.

Pamphlets containing the Constitution, By-Laws, &c., of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tf

FIRE INSURANCE.

BROOKLYN INSURANCE CO. Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press. These conditions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House.
1y 139 Broadway.

THE CHURCHMAN,
edited by the
REV. WILLIAM WALTON, A. M

Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and, when necessary, those principles and that policy, which have ever characterised the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The united interests of the Gospel and the Church.

Communications and letters on business post paid to be addressed to the Editor, until further notice.

—TERMS.—

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